THE CHRISTIAN DIURNAL.

OF

F. N. CAUSSIN, S. J.

Reviewed, and much Augmented.

And Translated into English,

By S. T. H.

THIRD EDITION.

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United Presbyterian College.

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TO

The Right HONOURABLE

THE LADY

VISCOUNTESS SAVAGE.

MADAME, *Though Heaven has propitiously disposed your wel-rectified Soul to Piety, and that many Books of this kind want not to entertain your pious retirement in the sweet solitude of Meditation; yet may I boldly say this Manual of* Devotion *has some what new and attractive in it, to add in-*

crease of Fervour to your best Pro-gression, and will (I doubt not) *under the happy patronage of your Honour,* (as from so noble an Example) *gain the serious attention, and good Opinion of many who shall read it. Congre-stred Rules, and multiplicity of pre-cepts, which only augment the bulk of Books and little Edifie, or inform the mind are here purposely avoided. Short Acts of Devotion and pious Aspira-tions more penetrate, and being* (as in this Diurnal) *put into Methode, win upon the drowsy Soul, and open the Heart to more awakned Thoughts of Salvation. My aim in this Tran-slation, Excellent* LADY, *is your particular Contentment, and conse-quently in some measure to discharge the Obligation I owe to your much Ho-noured Family, the known worth where-of, tho' it can receive little illustration from the weak endeavours of my Pen; yet, should I not at least, thus grate-fully remember it, having so fair an opportunity, as this present Dedicati-*

on

on, would make him guilty of Ingra-titude, who with his readiest Service resolves ever to remain.

Your Honour's humblest
Servant.

THOMAS HAWKINS.

TO

MADAME,

MADAME

THE

PRINCESS

MADAME,

THIS *Diurnal*, *ſince it h*
had the Honour of your a
probation, *preſumes to a*
pear under your Name; *a*
the confidence it has taken from the f
vour of your Judgment, *makes it ho*
for your good acceptance. I had aga
publiſhed it Imperfect, *without Tit*
and Protection, *but it having pleaſ*
your Excellency to adopt it, *it is a*
ment

mented, and embellished with time, resembling Rivers which swell, and purifie themselves by their Streams, to become tributary to the Sea.

It is an incomparable happiness for it to be once more divulged under the patronage of so great a Princess, whose extraction has nothing in it but sublimities, aspect but Graces, Heart but Generosities, Soul but Vertues, and Vertues but Admiration. The Altars daily teach us the Vowes, and Adorations of your Highness, Monasteries of Religious Women, (which are your Fortunate Islands) *preach unto us your* Piety, *the Court, your excellent Perfections; prosperity, your Moderation, Adversity, Your Constancy; and all the World Ecchoes forth your Goodness. There would not almost be any thing like unto you, in your Sexe, had you not an only Daughter, which in Mind and Body has all the figures of the most exquisit Masterpieces of God.*

Give (Madame) *to Heaven all those rich endowments; and amidst the splen-*

dours of the Court, where so many live, as in an enchanted Pallace (sometimes happy by Illusion, and alwayes Slaves by Necessity,) breath more deliciously (then ever) the Air of your Devotions, to anticipate Heaven in your Thoughts, I, for this purpose present you with a Diurnal, but the Creator, and the Father of Ages, will give you Eternity, which I ardently wish you, making profession to Honour you, before God by my Prayers, and before Men, by the dutiful Respects, which I offer you under the Tittle, (MADAME) *of*

Your most Humble, and most
Obedient Servant in our
LORD,

NICHOLAS CAUSSIN

THE

The Design of the

AUTHOR.

I Have spoken of the practice of Vertues in the Book of the Holy Court. Take hereof in this, some small scantling for your daily Actions, which ought rather to entertain your Heart, then your Eyes; It is compendious in reading, but if you consider it in Action, you shall in it find in one Journal, Years and Ages of Felicity.

The Truth is we have at this Time very many Spiritual Books, which answer one another like Ecchoes.

This Age, is as Fruitful in Words, as it is barren in good Works, and seems willing to speak all, and do nothing; suffering the best part of Wit; to vapour out, either by the Pen, or Tongue. Yet in matter of

Piety we may well think, one cannot ſay, that thing, too much, which can never be done too much, as alſo that in ſuch a penury of worthy Acts, we ought not to be ſparing of good Words.

I offer this ſhort Treatiſe unto you, to hold it in your hands, as the little Clock, which a great Prince bare in a Ring: It ſtriks all the Hours of the Day, and correſponds to Reaſon, as true Dyals with the Sun.

If you read it attentively you ſhall find it Great in its Littleneſs, Rich in its Poverty, and Large in its Brevity.

Great Books make us ſometimes more learned, but not alwayes more Innocent: This places Wiſdom in practice, and Happineſs in Piety: You ſhall know what it is, in often Reading, and in doing what it ſayes: For it deſires no other Character of its Worth and Merit, but that, of your Vertue.

THE DIVISION Of The DIURNAL

Into four Parts.

1. *The first Part, contains Acts of Devotion.*

2. *The second, The practice of Vertues.*

3. *The third, Affaires.*

4. *The fourth, Recreation.*

THE

PRACTICE and USE of the

DIURNAL

and the Table of

PRAYERS.

THE Treatiſes contained in this little Work are different. There are ſome which may be daily ſaid, as certain Prayers: Other which muſt be looked on in the manner of Meditation, Reading them little, and often with reflection on your Actions.

What is to be ſaid in the Morning when you Riſe.

A Prayer wherein we adore God pag.

A Prayer of Thanks-giving, pag.

A TABLE.

A Prayer to offer your ſelf to God, pag 12
A Prayer to crave pardon of your Sin, pag. 13
A Prayer to ask God's Bleſſings p 14
A Prayer for the Interceſſion of our Lady, of Angels, and Saints, pag. 34 and following.

Have likewiſe ſome conſiderations proper for every Day in the Week.

Conſideration for Sunday, pag.46
For Monday, p.47.
For Tueſday, ibid.
For Wedneſday, p.48
For Thurſday, p. 49
For Fryday, p. 50
For Saturday, p. 51

After theſe exerciſes it is good to ſe Spiritual reading, as is ſaid in the age 39, whither it be the Precepts of is Book, the life of Saints, and name- of ſome Saint, whoſe memory the hurch that day records.

Add to every Day the Hymnes of e Church, which you have in the end of

of this Book. They who have more leasure may also exercise the Petitions which the Church makes every hour of the day, as it is expressed in the Page 259.

Prayers for the time of Mass.

My God, dispose me to offer to thee pag 75
To thee the Creator, p. 76
My Saviour Jesus, p. 77
O Father Celestial, p. 78
Petitions and Prayers for all the Orders of the Church.

You may here Devoutly say the Offices. distinguished for every Day of the Week, or the Prayers which are in the Page 259.

In the going forward of the Day the Mind ought to be busied upon some Devout Aspirations, upon Affairs, the practice of Vertues, and ho-
nes

eſt Recreations, as is expreſſed in
he Diurnal.

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A Devout Exerciſe to ſay the Beads, according to the properties of the Roſe, or Roſary, p. 66
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Exerciſe of Moneths, and the Yea

You muſt conſideratly Read th
Treatiſes of this little Book.

One while the manner how to fram
your Actions, which are Adoration
Thankſgiving, Oblation, Contrition
Petition. *See the page* 10. *and th*
ſubſequent.

Another while the twelve fundamenta
conſiderations of Vertue. p. 10

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Vertue, and their degrees, p. 13

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Then the Remedies against Passions, and Vices, p. 179
Then how to handle Affaires, p. 195
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The best way is daily to Read a little of it in the manner of Meditation, to Impress it well in your Memory, and to appropriat it to your State and Profession.

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CHRISTIAN DIURNAL

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THE END.

A PROFESSION *of the Catholick Faith, which is the foundation of all Devotion.*

I Believe, and out of a firm belief, confeſs all the Articles of Faith, which are contained in the Symbole, declared by the Holy Roman Church?

I believe in God the Father Omnipotent, Creator of Heaven and Earth, and of all things Viſible, and Inviſible. One only God in Trinity of Perſons, of Father, Son, and Holy Ghoſt, who are but one ſame Majeſty.

I believe a true Lord JESUS CHRIST the only Son of God born of the Eternal Father before all Ages, God of God, begotten, not created or made, conſubſtantial with the Father, being but one ſame Eſſence, one ſame Wiſdom

om, one ſame Power, by whom all Things are made.

I believe, that he for the Salvation f Mankind deſcended from Heaven, et not leaving Heaven, ſince He wholly epleniſhed it with his Divinity, and hat he was Incarnat, cloathing himelf with humane Nature, by the Verue of the Holy Ghoſt: That he is Born of the moſt Bleſſed Virgin *Mary*, nd is made Man, not ceaſing to be God. He is alſo delivered over to the uniſhment of the Croſs under *Pontius Pilate* Governour of Jury, ſuffering Death to give us Life, and entering nto a Sepulchre, that we may be Born gain. He roſe again the third day acording to the Prophecies, and aſcendng into Heaven, ſits at the right Hand f his Father, from whence He ſhall ome to Judge the Quick and the Dead, nd his Reign ſhall be Everlaſting.

I believe in the Holy Ghoſt, the hird perſon of the Bleſſed Trinity, who s alſo Lord of all things, and life-giv-ng Origine, who proceeding from the ather and the Son is equally Worſhip-

ped with the Father and the Son, and tha
it is He, who has filled the Mouth
of Prophets.

I believe a Catholick and Apostol
lical Church, I confess a Baptism fo
Remission of Sins, expecting a Resur
rection of the Dead, and a Life t
come.

I admit, and recieve, and most firml
embrace the Apostolical and Eccles
stical Traditions, and other observa
tions, and constitutions of the sam
Church. Likewise I protest to adm
Scripture according to the Sense, whic
the Holy Church has held, and st
holds; since it appertains to Her t
Judge of the true sense, and Interpret
tion of Holy Writ, which I will n
otherwise understand, then accordin
to the general Consent of the Father

I confess also, that really and pr
perly there are seven Sacraments
the Evangelical Law, instituted b
Jesus Christ, and necessary for o
Salvation, although all of them
not applyed to Every one.

That is to wit, Baptism, Conf
m

mation, the Eucharist, Pennance, Extreme Unction, Orders, and Marriage. All confer Grace, and three among them, which are Orders, Baptisme, and Confirmation, cannot be reiterated without sacriledge. I embrace the rites & Ceremonies approved by the Catholick Church in the solemn administration of the saids Sacraments.

I believe that Original Sin went to the whole Mass of man-kind by the Sin of Adam, and cannot be taken away but by Baptisme. And that we are justified by the Infusion of Grace, and Charity, which is spred in our hearts by the Merits of the Blood of Jesus Christ, and by the operation of the Holy Ghost.

I likewise hold that in the Mass, a sacrifice is offered to God, true, proper & propitiatory for the Living and the Dead, and that the Body and Blood, together with the Soul, and the Divinity of our Lord Jesus Christ is truely, really, and substantially in the most Blessed Sacrament of the Eucharist, & that there is made a change of the whole substance

of Bread into the Body, and of th
whole substance of Wine into the Bloo
of our Saviour, which the Churc
calles by the word *Transubstantiatio*
Also that under either of the two kin
Jesus Christ is, & is received whol
without want, or Division.

I firmly hold there is a Purgatory
which is a third Place between He
ven and Hell, where some Souls bei
not as yet sufficiently purified to ent
into Heaven, are detained, and a
aided by the Prayers of Christians.

I likewise averr the Saints are to
Honoured, which Reign with Je
Christ, and that they offer up th
Prayers for us to God, and that th
very reliques, as having been anima
with so Holy Soules, are worthy
Honour.

I likewise confidently keep the
mages of Jesus Christ, and of
Blessed Mother of God, ever a Virg
and in the like manner of other Saints
afford them due Reverence.

I besides confess, that the powe
Indulgences was left unto the Chu

y Jesus Christ, and that the use of hem among Christians is wholesome.

I acknowledge the Catholick Apostolical, and Roman Church, to e the Mother and Mistress of all Churches, Swearing, and Protesting rue obedience to the supreme Pope uccessor of St. *Peter*, who is the Prince f Apostles, and the Vicar of Jesus Christ.

I admit, without any doubt, matters ranted, defined, and declared by he Holy Cannons, and the general ouncils, and particularly by the ost sacred Council of *Trent*.

And therefore I condemn, reject, and teſt all things contrary to this Doctrine, and all errours, and Heresies, abrred, and condemned by the Church.

I promise, Vow and Swear to hold, d confess this true Faith, by the race of God, whole, and inviolable, the last breath of my Body, causing to be Preached, and Taught to all h as are under my Charge, and wer.

of Bread into the Body, and of th
whole substance of Wine into the Bloo
of our Saviour, which the Churc
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Also that under either of the two kind
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I promise, Vow and Swear to hold, and confess this true Faith, by the Grace of God, whole, and inviolable, the last breath of my Body, causing to be Preached, and Taught to all such as are under my Charge, and Power.

So God help, and his Holy Evan
gelists.

It is good often to repeat this Pro
fession of Faith with Devotion, an
to Imprint it well in our memory, a
the most profitable thing which ma
be learned.

Acts (which ſolidly and lively conceived are , as it were the Sinews or Strength of the Soul,) to be made daily in the Morning by a Chriſtian: Not ſuperficially, or ſlightly, but with a full application of Heart and Mind.

FIrſt ſtanding before a Crucifix or Picture of Chriſt upon the Croſs, you have any, make an act of Faith the preſence of God in that place which you are, ſaying, My God, irmly Believe that you are here, beuſe you have revealed it to your hurch. This act compoſes the Soul a Senſible, and a more then ordinary ſpect for God at that preſent time. hich being done, put your ſelf on ur knees Devoutly and ſay as Folws.

My

My Lord and my God, I muſt wh
am but Duſt and Aſhes, firmly believe
by your Grace, that you are, an
that you are a rewarder to all thoſe
who ſeek you with their whole Hear
I believe you are one in Nature, an
three in Perſons, the Father, the So
and the Holy Ghoſt, and that Go
the Son became Man, Died upon
Croſs, and Roſe again for us. I be
lieve all this, and all the Holy Catho
lick Church believes, becauſe you hav
revealed thoſe Truths, I hope throug
your Mercy and the Merits of m
ſweet Saviour Jeſus Chriſt to go on
Day to Heaven, a place of Happi
neſs Infinitly above all I am able t
Imagine, this place I love for you, bu
you, O Lord, for your ſelf; Heartil
wiſhing my love might be as Pure as yo
deſerve it.

O Father, you have Created me
O Son, you have Redeemed me, O
Holy Ghoſt, you have Sanctified me
but you, O Son of God, when I wa
Loſt, became Man for my ſake, yo
lived a very Painful Life upon, Earth

nd Died a moſt doleful Death, why? wh
hat I might live in Joy for Ever. eve
Whom ſhall I Love, if I don't love an
ou? Dear Lord, I love you for this
oſ
ove, but chiefly for your own Good-
ea
eſs, from which it Sprung. And ſince an
in diſpleaſes you, I now Heartily de-
So
aſte it and all the Sins of my by-paſt
Go
ife, and truly wiſh I had never had
on
he pleaſure of them, purely becauſe
be
offended you. Sweet Lord, give me
tho
o Perſevere in this Mind.
hav
O Sacred Trinity, one God, I adore
oug
n my knees your Infinite Majeſty,
m
nd as Gratefully, as I can, thank
on
ou for the innumerable and uneſteem-
ppi
ble Benefits you have lovingly beſtow-
e t
d upon me, for my Creation, for my
bu
edemption, my Sanctification, in
rtil
aking me a Child of your Catholick
yo
hurch, this laſt I eſteem as the Crown
f my Felicities upon Earth. I thank
me
ou for the uſe of the Holy Sacraments
, C
n it, and many ſenſible feelings by
me
our Divine inſpirations, moving me
wa
nceſſantly to mend my Life; for all
yo
our other Benefits, and in particular
art
for
an

for my happy passing of this Night.

Moreover, I humbly crave pard
by the Merits of Jesus, for all my i
numerable and enormous Sins, a
offer to your Majesty in union of h
Actions and Sufferings, all that I ar
ever to do, or suffer, and especially th
present Day.

For performing of which I earnest
Beg your Divine assistance, the powe
ful Prayers of the Virgin Mother joi
ed to the Merits of Her Son, and tho
of all your Angels and Saints, that
may serve you Faithfully, and lo
you Purely with my whole Heart, a
persevere in this love all my Lif
Amen.

TH

THE CHRISTIAN DIURNAL.

THE FIRST PART.

The importance of well ordering every Action of the day.

SECTION I.

A SAGE Father of the Desart cited by *Pelagius* (an ancient Author) being asked whither the path of Perfection were very long or no: answered, all vertues came together, and that if a man would, he might in one day arrive to a kind of Divinity according to his proportion.

A Ve-

Verily all our vertues are included
our Actions, and our Actions in Hou
and the Hours in the Day, and the D
in the Month, and the Month in t
Year, and Years in Ages. Eve
day is a compendious Table of o
Life; and the means to become quic
ly perfect, is to perform all daily ac
ons with great consideration, and pe
fection. Behold a draught hereof, t
lineaments of which I have taken fro
many Holy Fathers, and prime A
thors, adding order, and embelli
ment thereto, not unprofitable for yo
direction.

Of the Morning,

SECTION II.

IT is long time since the Sun for yo
benefit drave away the shadows
Night to the end you might delig
your self in the sight of the great wo
ders of the Works of God, and yet
your Curtaines shut-up to entertain y

ith a dusky Image of Death. Arise om your bed, and know this goodly arr, which makes you begin the car- er of this day, will e're night perform journey of a million of leagues. And I pray) how many steps will you ad- ance in the way of vertue; This indefa- gable Harbinger is gone forth, to score ou out the lodging of a Tomb; so any minutes are so many periods de- ucted from your life. Will not you fol- w the Counsell of the Son of od and do good, whilst it is Day? A eat night will very speedily involve ou under its wings, wherein you shall o more have farther means to travel.

Take every day as a day in Harvest. ake it as a Fair or Mart. Take it as a ay where in you are to labour in the ines of Gold. Take it as a Ring which ou are to engrave, to adorn, and em- llish with your Actions, to be offered p in the Evening at the Altar of God.

Represent unto your self a notable nsideration of S. *Bernard*, that your ctions pass without passing. For e- ry good Work you do is a grain of

ſeed for life eternal, ſay as *Zeu*
that renoun'd Painter did, *Æter*
tati pingo, I paint for Eternity.

Follow the Counſel of *S. Thomas*;
every Action in the vertue of *Je*
Chriſt, deſiring to have all the good
tentions, and affections of the Chu
militant, and triumphant; do it a
thereon depended the honour of G
the good of the whole World, your t
happineſs, and as if it were to ſe
ſcale upon all your works.

Deſign in the Evening the g
works, which you are to perform
next day; what points you are to
ditate on, what vice you ſhould
ſiſt, what vertue exerciſe, what a
undertake, that all may ſeaſona
proceed with a well matured Pr
dence. It is the clew of *Ariad*
which guides our Actions in the g
Labyrinth of time, otherwiſe all
to confuſion.

Have ſometimes the Curioſity
know of what colour the Day-b
of Morning is, outſtrip the ſteps
light (according to the Counſel of

iſeman) to give praiſe unto God, ke good heed, that you imitate not e Hogg *Epicurus*, who boaſted to ve waxed old, and never to have n the Sun either riſing or ſetting. It a good cuſtome to riſe in the Morn- g, but very difficult to perſwade omen ſo, and all thoſe Antipodes of ture, who turn day into night, and ght into day. *Appollonius* that much lebrated Man, held in his time, for Oracle of the World, comming very rly in the morning to *Veſpaſian*'s gate d finding him awake made a conjec- re thereon, that he was well worthy command an Empire, and ſaid to m that bare him company Ἀνὴρ ἀρξει, doubtedly this man will be Em- ror, ſince he is ſo wakeful.

All that which you are to diſpoſe e day unto, is divided into four parts, Devotion. 2. Practiſe of vertues. Affairs. 4. Recreation. Devoti- n ſhould carry the Torch, and open e Gate unto all our Actions.

Make account at your awaking, to ve all the firſt Fruits of your Facul-

ties, of your Senses, and your functi-
ons to the Divine Majesty. Let the me-
mory instantly remember it self, that it
must do the Work of God; Let the un-
derstanding cast a consideration upon its
Creator, like a flash of Lightning; Let
the will be kindled with his love;
Let the Heart shoot forth some fiery
shafts, some desires, and some affe-
ctions wholly Celestial; Let the mouth
and tongue endeavour to pronounce
some vocal Prayers to the most Holy
Trinity; Let the hands lifted up to Hea-
ven make the Sign of the Cross upon
your Fore-head & Breast; Let the Arms
and Feet shake off the sluggishness of
Sleep, as S. *Peter* his Chains at the voice
of the Angel. Behold a good begin-
ning how to offer ones self up to God.
The Hair was pulled off from the vic-
time, and cast into the Fire before the
Sacrifice: So must you take at your
awaking these lesser actions, to give be-
ginning to your Sacrifice.

Readily dimiss at that precious mo-
ment, all the Thoughts of Affairs, of
desires, and of inordinate Affections,
which

hich by heap presents themselves
nd demand what they are to do. Ad-
ress your self to your Good Angel,
nd pray him to offer to God all your
ctions of the Day. Beg of *Jesus*
hrist by the most pure Conception
f his most glorious Mother, that all
he Conceptions, and all the motions
f your Heart may be for him.

Exercise of Devotion for the Morning.

SECTION III.

THE condition of Persons is so different and Affairs so diverse, that it is very hard to settle any Form of Prayer which may a like be fit for all. There are some who partly out of habit, partly by reason of imployment take Prayer as it were running, as the Doggs of *Egypt* do the Water of the River of *Nilus*. I advise such at the least to lift their Hearts up to God when they rise; to adore the most blessed Trinity, &

having said the *Pater*, the *Ave*, the *Credo*, and the *Confiteor*, which are the Elements of their belief, say,

Lord God omnipotent, who hast preserved me during the horrours of night, and hast brought me to the beginning of this day, save me by thy vertue, since thou hast created me by thy bountie. Suffer not that I wander in the darkness of Sin, but grant that my Thoughts, my Words, and my Works, which I heartily offer thee, may this day be ordered according to the Law of thy Divine Will.

Angel of God to whom I am committed, watch over my protection, and defending me from all Evil, make me proceed in goodness, even to Life Eternal.

After this they may think upon what they are to do, and suffer that day, proposing to themselves to do and suffer, all for the Glory of God, and in the midst of their business ever to entertain some good thought.

As for those who have more understanding and leisure, this action should

serve

ſerve them for a preparative to another devotion much longer and more ſerious, which they may make in their cloſet, when they are out of their bed. If you have ſo great a pompe of garments that you muſt beſtow ſome notable time to Cloath your ſelf, it is a miſerable ſervitude, do not think this is the way to render your tribute to God, but yet attire your ſelf handſomely as much as is neceſſary both for decency and Health. Then kneel and perform five things, Adoration, Thankſgiving, Oblation, Contrition, and Petition.

An Act of Adoration.

YOu ſhall worſhip God, proſtrate on the Earth, making one in the conſort of the great Harmony of the World, offering the whole Univerſe to the Creator (as a votive Table) hung up on his Altar and entirely reſigning your ſelf to his will. To this Act agreeth very well the Hymn of the three Children in the Furnace, who called

all Creatures as by a list rule to the prai
es of God; or else take the Form, whic
the Angels and Saints used in adorin
this Soveraign Majesty, thus, *Holy*
holy, holy, Lord God of Hosts, wh
hast been, who art, and shall be, Tho
art worthy, O Lord our God, to re
ceive as a tribute all Glory, all Honou
all Vertue: For thou art the Creato
and absolute Mâster of all things. It i
thou who hast created both Heaven an
Earth with all their embellishments
thou who boundest the Sea by thin
Omnipotent Word: Thou who signes
the Abysses with the Seal of thy Name
terrible, and praise worthy for ever
Thou who makest the Pillars of Hea
ven to tremble under thy Feet: Thou
who strikest Terrour into all Creature
by the insupportable lustre of thy Maje
sty; Thou who sittest in the Pavilion o
thy Glory, upon the Wings of Cheru
bins, and from thence dost measure
the depth of the Abyss. I adore thee
my God, from the Center of my no
thing, with all the Creatures of the
World, making into thy Hands a full
re-

resignation of all that, which I am; and desiring to depend for the present, and for all Eternity, upon thy Holy Will.

A Form of Thanks-giving.

You shall give thanks for all benefits in general, and particularly for those which you receive at this present, and which then represent themselves unto you, that you may season this action with some new taste. The Church furnished us with an excellent Form of giving Thanks to God in the Hymn, *Te Deum*, or else say with those most blessed Souls.

To thee my God Benediction and Light, Wisdom, and Thanks-giving, Honour, Strength, and Vertue in the revolution of all Ages.

My God, O that the Glory thou deservest might be rendred thee at the Throne of thy Majesty, & that thy Holy Peace on Earth may be given to Men of good will. My God, I praise thee, I bless thee, and I adore thee, I yield thee thanks

for the greatneſs of thy Glory and benefits. Great God, King of Heaven and Earth, Eternal Father, and abſolute Maſter of all things: And thou alſo Jeſus my Saviour only Son of the Heavenly Father, true God, true Man, who blotteſt out the Sins of the World and ſitteſt, at the right hand of the living God: And thou Holy Ghoſt conſubſtantial to the Father and to the Son, moſt bleſſed Trinity, accept my Prayer in thanks-giving.

The manner how to offer ones ſelf up to God.

O my ſweet Saviour illuminate my intentions with thy lights and ſupport my weakneſſes by thy mercies. I now recommend unto thee, the little ſervice which I do to the ineffable ſweetneſs of thy Heart, and henceforth I ſet it before thy eyes to direct, correct; and perfect it; I offer it unto thee with all I am, with the whole power of my affections, both for my ſelf, and for all the Faithful, and I offer it unto thee in

the union of that most exact attention thou then hadst, when on Earth thou Prayedst to thy Heavenly Father.

An Act of Contrition.

O Father, I have sinned against Heaven and before thee, unworthy that I am to carry the Name of a Son, having requited so great goodness with contempt, and such benefits with Ingratitude. I complain not of the punishments which my sins have caused, but I bewail a God offended, who deserved to be beloved and honoured above all things. Where shall I find punishments enough to avenge me of my self, and tears sufficient to wash away my sins? O Father, the face of sin shall hereafter be more hideous to me then Hell, make me as one of thy Hirelings. O God thou art our Father, and we are nought but Earth, and dust in comparison of thee! Thou art our work-man, and we all are but clay in thy hands: My God! Be not angry with an object so feeble, so wretched: My God, keep

not

not in remembrance the Sins of my forepassed Life. I purpose by thy Grace, speedily to confess them, with a full resolution never to return to them again, to undergo the pennance which shall be imposed me, and to with-draw my self from occasions, which have caused my fall. I offer unto thee for satisfaction, the most precious Blood of thy Son, shed for me out of Infinite Love, and with excessive Dolours; humbly beseeching thee to accept it, and to preserve me, in the accidents, which may befall me in my frailty which is so ordinary, and frequent.

A Form of Petition.

My God, give me, and to all those whom I recommend unto thee in my Prayers, an understanding which may know thee, an affectionate Devotion, which may seek thee, a conversation, which may please thee, a perseverance which may couragiously wait on thee, a confidence, which may lovingly embrace thee: My God, handle the matter

ter so, that I may be wounded with thy sufferings in my pennance, that I may in this life use thy benefits in Grace, and in the other enjoy thy eternal comforts in the bosom of Glory, *Amen.*

As it is good to entertain your Devotions with some variety, and in so much as the self same Forms reiterated may be troublesome, I will here set down the manner so to conceive them, that they may sometimes be said, and not daily repeated.

A method how to dispose Adoration.

SECTION IV.

YOu are to Note, that there is a difference between Praise, Honour, Reverence, and Adoration. Praise properly consists in Words, Honour in exterior Signs, Reverence in interior respect, but Adoration considered in its extent, comprehends all those Acts with much more eminency. For Adoration is an Act of Religion, where-

whereby we do homage to the soveraignity of God with a low submission, which is not in the same degree communicable to any creature.

This Act is made, and composed of four things, which be (as it were) its four Elements. The first is a strong conceit of the greatness, and excellency of God. The second, a consideration of our baseness compared to this supreme Majesty. The third, a flaming Act of the will, which upon this thought is wholly dissolved into reverence; and the fourth, an exterior expression both by the lips, and gesture of Body; which witness the motions of our heart.

The Soul then to perform this Act of Adoration, first of all conceiveth God, great, awful, repleniſhed with Majesty, It conceiveth him as a Sea infinit in Essence, Goodness, and Beatitude, who within himself includeth all Essence, all Good, all Truth, and not onely includeth it, but from all eternity anticipateth it with an incomparable eminency: It viewеth the whole Universe

verse in the Immensity of God, as a Spunge would be in the midst of the Ocean, an Atome in the Air, and a petty Diamond enchased in the highest Heaven: It knoweth God as the foundation of all possible things, the supereſſential Essence of all things, which are and are not, without which nothing subsisteth either in Act, or Power, and hath no appearance by which the understanding may lay hold of it, to have knowledge thereof. It figureth God to it self, as the Beginning, and Ending of all things, the Creator, Founder, Basis, Support, Place, Continuance, Term, Order, Band, Concord, and Consummation of all Creatures, which containeth within it self all the good of Angels, of Men, and of universal Nature. Which hath all Glory, all Dignities, all Riches, all Treasures, all pleasures, all Consolations, all Delights, all Joyes, and all Beatitudes, as *Lessius* very well explicates in his Treatise of Infinity.

This Soul not content leisurely expatiateth among the fourteen Abysses of

of Greatneſs which are in God, to wit, Infinity, Immenſity, Immutability, Eternity, Omnipotency, Wiſdom, Perfection, Sanctity, Benignity, Dominion, Providence, Mercy, Juſtice, and the end to which all things tend.

It firſt conſiders every perfection abſolutely, then by compariſon and application, making reflection upon it ſelf, and comparing this Infinity of God to its Nothing, this Immenſity to its littleneſs, this Immutability to its inconſtancy. This Eternity to the ſhortneſs of this temporal life, this Omnipotency to its weakneſs, this Wiſdom to its Ignorance, this Perfection to its Defects, this Sanctity to its vices, this Benignity to its ingratitude, this Dominion to its poverty, this Providence to its ſtupidity, this Mercy to its obdurateneſs, this Juſtice to its Iniquity, this End where unto all things tend, to the great Dependencies, which ariſe from its Infirmities.

There it remains wholly abſorb'd in God, as a little *Ant* would be in the Sun,

Sun, and as *Aristotle*, who, as it is said, being unable to understand the Flood, and Ebb of the Sea, threw himself it it; so it engulphes it self in so many Wonders, not measuring any more its Love by the Ell of its knowledge.

It swooneth in this great *Labyrinth* of Miracles, much otherwise then the Queen of *Sheba* did in *Salomon's* Pallace, and needs must it in the End break out into an Exterior Act, and say, *My God, and my All, God of my Heart, my Portion, and Inheritance for ever and ever.*

How Thanks-giving should be made, which is the second Act of Devotion.

SECTION V.

THis is an Act very necessary considering the benefits, which we continually receive from the hand of God. It is not fit we should be like Clouds which covers the Sun after it has rai-

raiſed them, but that we rather be like a looking-glaſs, which rendereth the Image ſo ſoon as the face is preſented.

We ought not to let any benefit paſs, comming to us from this Soveraign hand, of which we repreſent not the lively Image in our grateful remembrances. And if thoſe ancient Hebrews (as witneſſeth *Joſephus*) ſet marks, and Stamps, ſometimes on their arms, other while on their Gates, to declare to all the World the benefits which God had conferred on their Families, is it not a matter very requiſite, that we in ſome ſort endeavour to acknowledge the liberalities of the Divine Majeſty?

This Act conſiſteth in three things: Firſt, in the memory, which preſents the benefits received to the underſtanding, and the underſtanding conſiders the hand which gives them, and to whom, and how, and wherefore, by what means, and in what proportion: Then there is framed in the will an affectionat acknowledgment, which loath to be idle, dilateth it ſelf in exterior

rior Acts, to witneſs the fervour of its affections.

To practiſe it throughly, you muſt make to your ſelf a liſt of the benefits of God, which are contained in three ſorts of goodneſs, and mercy.

The firſt is that, by which he hath drawn this great Univerſe from Abyſſes, and the darkneſs of Nothing to the light of Eſſence, and Life, creating for our ſakes a World with ſo much greatneſs, beauty, utility, proportion, order, viciſſitude, continuance, and preſerving it, as it were with the perpetual breath of his Spirit, by affording to every thing its ranks, form, proprieties, appetites, inclination, ſituation, limits, and accompliſhment: But above all, creating Man, as a little miracle of Nature, with the adornement of ſo many pieces, ſo well enchaſſed, to bear on the brow thereof the rayes of his Majeſty.

The ſecond benignity is, that, whereby he was pleaſed to raiſe total nature in Man to a ſupernatural condition; And the third, by which he hath exalted

alted Humane Nature fallen into Sin, Miseries, and the shades of Death, unto Innocency, Felicity, Light, and Eternal Life.

The incomprehensible Mistery of the Incarnation of the Word, comprehends six other benefits, to wit, the Gift of the Doctrine, and Wisdom of Heaven conferred on us; the light of the good Examples of our Saviour, the Oeconomy of Redemption, the favour of Adoption into the number of the Children of God; the treasure of the merits of *Jesus Christ*, and the Banquet of the Holy Eucharist; besides these benefits, which are in the generality of Christian Souls, we should often represent with great Humility, the particular favours received from God, in our Birth, Breeding, Education, Instruction, Talents of Mind and Body, Abilities, Friends, Alliance, Kindred, Vocation, State, Profession, continual Preservation, and Deliverance from so many Perils, in the vicissitude of Adversities, and Prosperities, and lastly in the order of the degrees of every Age, where-

wherein each one may in his particular, acknowledge many Blessings of the Divine Providence.

All which remembred by a Soul with consideration of the circumstances of every benefit, evicts in the end from the will this act of Gratitude, which causes it to say that, which the Prophet *David* spake: *My God, who am I, and what is the house of my Father, that thou hast done all this for me?*

A Method of the Offertory, or Oblation, which is the third Act of Devotion.

SECTION VI.

REligion and Sacrifice began from the beginning of the World, and have ever been inseparably tied together. God who gives all, will, that we give to him, and is content we take out of his Treasures, what we cannot find in our nothing. Now, observe a considerable thing, that as in the Law of *Moses*, there were three sorts of Sacrifice,

fice, to wit, Immolations, Libations and Victimes. Immolations, which were made of the Fruits of the Earth Libations of Liquors, as of Oyl, and Wine. Victimes of Beasts: So God would that for Fruits you give him your actions, and for Liquors, your affections, and your self for Victime. This is done by the Act of Oblation, or Offertory, which is a manner of Sacrifice wherein we at the Altar of the Divine Majesty offer our selves, and all that belongeth to us.

That we may well perform this Action, first we must have a chast consideration of the power and Empire God hath over us. Secondly, an intimate knowledge of the dependence we have of him, representing to our selves not onely that we have received Beeing and all which waiteth thereon, from his Bounty; but that we are still each moment supported by his hand as would a stone be in the Air, and that should he slaken ever so little, we should dissolve into the nothing, from whence we were derived. Thence an Act of

Justic

uſtice will ariſe, in a promptneſs of ur will to render unto God what apertains to him. And as heretofore the *Holocauſt* was the moſt noble of Sacrifices, where the Hoſt was totally conſumed in the Honour of the Divine Majeſty, ſo we ſhall Imitate this excellent Act of Religion, by Conſecrating to God, not only our Actions, and Affections, but all we are, deſiring to be poured out, and annihilated for him, if it might be for the Honour of his Divine Majeſty.

Now if this annihilation cannot be real, we muſt at leaſt make it in Spirit in ſome ſingular manner, procuring in our ſelves (as much as poſſible we can) twelve ſorts of diſengagements, in which the perfection of the Holocauſt conſiſts.

The firſt, is a diſcharge from all Affections of Temporal things, ſo that we no longer love any thing, but for God, and of God, and according to God. The ſecond, is a diſentanglement from proper intereſt in all our Actions. The third, an entire mor-

tification from Senſuallity. The fourth a ſeparation from Amities, ſenſual natural, and acquired, not ſuffering them any longer to lay hold on our Heart, to the prejudice of vertue. The fifth, a baniſhment of Worldly imaginations, in ſuch manner, that their only repreſentation may in us breed an averſion, and horror. The ſixth, an infranchiſment from Worldly Cares, not neceſſary to Salvation. The ſeventh, a freedom from bitterneſs, and anxieties of Heart, which ordinarly ſprings from over much Love born to Creatures. The eight, a couragious flight from all ſorts of Vanities of the mind. The ninth, a contempt of ſenſible conſolations, at ſuch time as God would have us to be weaned from them. The tenth, an Abnegation of ſcruples of Heart, and proper Fantaſies, to follow the advice and command of thoſe who Govern us. The eleventh, a Mitigation of the diſturbances which happen in adverſities. The twelfth, an abſolute mortification of Judgment, and Will: So that

we follow all the inspirations of God as true Dyals do the Sun.

He, who has therein proceeded so far, makes a true annihilation of himself, and an excellent Oblation of all that He is: But if you cannot wholly give the Tree with so much perfection, at least yield the Fruits, desiring lastly to offer up all your Faculties, Senses, Functions, Words, Works, and all you are, remembring the saying of St. *John Chrysostom*, *That it is the most wicked Avarice that may be, to defraud God of the Oblation of Ones self.* Offer your memory to the Father, to repleniſh it as a Vessel of Election with things profitable, your understanding to the Son, to enlighten it with Erernal Verities, your Will to the Holy Ghost, to kindle it with Holy Ardour; Consign your Body to the Blessed Virgin, to Guard it under the Seal of Purity.

The manner of Contrition, the fourth Act of Devotion.

SECTION VII.

IT is an Act very neceſſary in ſuch, and ſo periculous accidents, and ſo great frailty as ordinarily we do live in. The learned *Theodoret* in his Queſtions upon the Scripture, ſaith, There are three kinds of Life, ſignified by the three ſorts of Creatures, whereof mention is made in the Sacrifice of *Abraham*, in the 15. Chapter of *Geneſis*. There is, Firſt, a life Animal, repreſented by four-footed Beaſts; 2. A Life mourning, figured in the Turtle; 3. A Life white and pure, whereof the Dove is the Hierogliph. Animal lives are moſt frequent in the World; Dove-like lives are very rare; but there is no Dove ſo pure which hath not ever ſome need of the mourning of the Turtle. And it is for this cauſe why we ought not almoſt at any time to pray,

pray, without ſtirring up ſome Acts of Contrition. Every one knowes Contrition is a deteſtation of Sin, beyond all things the moſt deteſtable, which takes its Source from the love of God, and from the Hope of his Mercy, and ought ever to be accompanied with a firm purpoſe of amendement. The firſt Foundation is the belief of a living God, of a God clear-ſighted, of a God dreadful in all his Judgments, whereby is procured a fear awed with the pains due unto Sin in Hearts the moſt ſtupid. This is the Thunder ſtroke which cauſes Doves to fawn, and raiſes Tempeſts, and Earth quakes in the Soul. Then Hope ſtirs it ſelf above the *Horizon*, diſperſing Amorous rayes out of a certain confidence we have to obtain pardon of our Sins, by ſubmitting our ſelves to the Yoke of Penance. Afterward the love of God begins in the Soul, to free and diſcharge it ſelf from the Intereſts of Earth, to produce in the End this Heavenly dolour, which is Created as Pearls from the dew of Heaven. Oh! a thouſand times happy

those who wash themselves with the Waters of Snow, whereof Holy *Job* speaks, *and purifie themselves in the wholesome Pool of Penitence.*

Stirr up often times Acts of Contrition for all Sins in general, and particularly for some defects and imperfections, which must surcharge you with a firm purpose to resist them manfully, and utterly to extirpe them by the help of God.

The manner how to make Petition.
The fifth Act of Devotion.

SECTION VIII.

A Great Emperour comming into *Egypt*, to Witness the Zeal he bare to the publick, good said to the *Egyptians*: Draw from me, as from your River *Nilus:* But what can we draw from Man, but Hopes which crack as bubles on the Water, so soon as they are raised. It is from God we must draw, since he is a Fountain, which

which perpetually runs, & who quenching the Thirst of all the World, has himself but one, which is, (as saies St. *Gregory Nazianzen*) that all mortals should Thirst for his Goodness.

We must necessarily Beg of God, since our necessities inforce us thereunto, and his Bounty invites us; we must ask what himself has appointed us in our Lords Prayer, which is the Summary of all Theology: We must ask it in the Name of the Son, and with confidence to obtain it, we must Pray for the Church, for the Pastors, for our most Gracious King, for publick Necessities, for our Selves, and for our Neighbours: We may ask for Spiritual, and Temporal Blessings, as much as shall be Lawful for the good of the Soul, and for Eternal Salvation. For which purpose it is good to have a Collection of Prayers for all occasions, as a little Fortress furnished with all manner of pieces of Battery, to force with a Religious assault, and a Pious Violence.

At the least daily pray every morning,

that thou offend not God mortally, nor be wanting in Grace, Light, and Courage, to resist these Sins to which thou art most inclined. To practise the vertues most necessary for thee. To be guided, and directed this very day, by the providence of God, in all that concerns the good of Soul, Body, and exterior things. To participate in all good works done throughout Christendom, To obtain new Graces, & Assistances for the necessities of our Neighbours, which thou may'st then represent.

Pursuing this course, thou shalt learn to frame these five Acts in the manner of mental Prayer, according to the thoughts which God shall suggest, or thou shalt take the examples and forms which I have brought thereon, and thence thou shalt pass to the invocation of the Blessed Virgin, and the Saints.

Of

Of the Intercession of Saints, of which we make use in the Petition we Offer to God.

SECTION IX.

AS for the Intercession of Saints it is good to recommend your self very particularly to the Mother of God by this ancient Form.

O my most Holy Mistress, I put my self to day, and so all the dayes of my Life into your protection, and (as it were) into the bosom of your mercies; I recommend unto you my Soul, my Body, all that belongs to me, all my hopes, all my affaires, all my difficulties, my Miseries, my consolations, and above all the manner of my Death, to the end, that by your Merits, and Prayers, all my Actions may be directed, according to the Holy Will of your Son.

O most mild Virgin, succour the Miserable, help the Weak comfort the

Afflicted pray for the People, be th
Advocate of Persons Ecclesiastick, an
Protectrix of the devout Sex. Grant th
all those who celebrate your memo
may this day taste your favours: b
most especially obtain for me of yo
Son a profound humility, a most u
spoted Chastity, progression, and pe
severance in goodness and afford m
some small participation in the dolou
you suffered on the day of his Passio
adding thereunto also some small spar
of that great devotion you did excerci
in the Holy Communion after the Asce
tion of the Word Incarnate.

For your Angel Guardian, saying.

O God Omnipotent, and Eternal
who hast Created me to thy Imag
and deputed one of thy Angels to de
fend me, although I am most unworth
of this favour: Give me Grace I ma
now this day escape all perils of Soul an
Body under his direction, and safegar
& grant that I in the end after the cour

of this life may, partake in Heaven of his Glory whom I on Earth have for Protector.

And to all the Angels, by making Prayer in Imitation of the Church.

O God, who with admirable order governs the miniſtry of Angels, and Men, ſo do by thy mercy, that thoſe who are preſent, and perpetually in Heaven attend before the Throne of thy Majeſty, may likewiſe on Earth be Guides, and Directors of our Life.

And for all Saints.

Protect thy poor People (O Lord,) and as they have a ſingular confidence in the Protection of thy great Apoſtles St. *Peter*, and St. *Paul*, and of all the reſt of thy Apoſtles, and of all Saints of both Sexes, who now live in Heaven, perſerve them by thy gracious aſſiſtance, and for ever defend them.

Then in memory of those, whose Festivals the Church at this present celebrates, and whose Names are couched in the Martyrologue.

LEt all thy Saints (O God) who are honoured through all the Parts of the World assist us, that we recording the memory of their Merits, may be sensible of the favour of their Protection. Give Peace to our dayes by their Intercession, and for ever banish all malignity from thy Church. Direct our Way, our Actions, our wills in a comfortable Prosperity, affording Beatitude to our Benefactors for the reward of their Charity, and to the Souls of the Faithfull departed, everlasting Rest which I most humbly beg of thee through thy well beloved Son.

They who have Charges and Families, may say the ensuing Prayer.

A

A devout Prayer drawn out of an ancient Missal, to recommend divers persons, and necessities.

INeffable Creator, and Soveraign Lord of all things, I beseech thee by the sweetness of thy Mercies, to purifie my Heart, and Lips, and to make me able to pray unto thee for all Persons and Necessities, which thou would'st to be recommended to thee, I, for this cause, offer unto thee my most humble Prayers, for the Supreme Bishop of the Church, for our most Christian King, for our Pastor, for all those who have charge of our Souls, for the Governours and Magistrates, and the whole Congregation of the Faithful, that it may please thee to continue us all in true Faith, and Religion, and grant us the comfort of Peace. I particularly implore thy assistance for my Domesticks, Kindred, Allies and Friends, beseeching thee to Pardon them the Sins they have com-

committed, to preserve them from dangers, and occasions, which may cause them to offend thee, and deliver them from Enemies, both visible and invisible.

Grant us, (O merciful Father) calmness over Passions, Health of Body, happy dayes, Moderate Seasons, and pour thy Blessings upon the Fruits of the Earth, for the Sustentation of the living.

Give likewise to thy Enemies, and unto us true Charity, comfort in Maladies, return to Pilgrims, and Travellers, Liberty to Prisoners, Harbour to Sea-farers, Consolation to the Afflicted, Conversion to Sinners, Perseverance to such as serve Thee, and Everlasting rest to the Deceased.

This I beseech thee by the most precious Blood of thy dearly beloved Son our Lord and Saviour *Jesus Christ*, by the Merits of his most Blessed Mother, and the Intercession of all Saints, who Live and Reign with thee. So be it.

Of

Of Meditation and Time fit for Spiritual Lessons, for such as have some practise therein.

SECTION X.

THese five Acts well understood, will be five sources of Meditation, and other Prayers: For if you well observe all the Elevations, which are in the Prophet *David*, and so many other Holy Works, you shall find they are applyed to these five fore-mentioned Heads.

Let me tell you of a notable saying of St. *John Climachus*, that Meditation, (which is Prayer of Heart,) is an infinite Operation, and the Horizon of the World visible and invisible; An infinite Operation, since it is imployed in the perfections of a God infinite, and the Horizon, or separation of the World visible, and invisible, in so much as it separates us from the condition of vulgar Souls, to give us en-

enrtance into the converſation of Angels.

And well did St. *Bernard* ſay, in the fifth Book of Conſideration, that Contemplation was an egreſs from the Country of Body, to go into the Region of Spirits. Endeavour to diſpoſe your ſelf a little according to your capacity, to ſo Noble an Exerciſe, and diſpaire not of your Ability, if you have a good Will to unite your ſelf to your Creator.

Do you imagine you ſtand in need of much eloquence, and a budge pompe of preparation to ſpeak before God? Believe me, a Heart wounded with Love, is Eloquent enough in the ſimplicity of its affections.

The Glorious Mother St. *Tereſa* well obſerved, that there were two ſorts of Prayer, one Mental, and the other Supernatural: The firſt is a River, which takes a long Voyage through a miry Country: But the other is like a Chriſtaline Source, which hath no commixtion with the Dreggs of Earth. In the one we go to God by

by many Obstacles, which sometimes delay us, and many times stay us. In the other, God in a moment places us near to himself, and takes away from us the Curtain, to satiate us with the sight of his Verities. All that, which is inspired, is incomparably more forcible, then what is studied. How many simple Souls think you are there, who have a great Facility to treat with God, and albeit they are Ignorant in the Judgment of the World, are knowing before him.

If you have not the Gift of Prayer, beg it incessantly of God, imploying a good life to be your Advocate. You may learn from your Director, and out of so many good Books the manner how to prepare your self thereto; You know what the sorts of Meditations are, which you shall in the morning orderly dispose, one while upon the benefits of God, another while on his greatness, sometimes on the four last ends, sometimes on the Symbole, and the Commandments, sometimes on Vices and Ver-

Vertues, and upon all the instructions contined in this present Book, but above all upon the Life and Death of our Saviour.

You are not Ignorant how that after you have placed your self in the presence of the living God, after you have invocked the light of his Holy Spirit, after you have conceived the subject of your Meditation, you must stay in thought thereupon, to draw from thence Considerations, Affections, Instructions, and sutable Resolutions. If you can do nothing else, attentively read some good Book, take those words of the Doctrine of our Saviour, which I have here beneath inserted, make a little pause upon every Article, pondering on the Verity of that Sentence, and how you have observed it, and what you will do hereafter to put in Practice. All which is in this little Book (were it well considered) would furnish you with matter, profitably to entertain your Thoughts, and feed your Soul with the nutriment of Verity.

If

If you will believe me, at this very ame inſtant of the morning, when your mind is moſt diſengaged from Terreſtial Thoughts, you ſhould pra-tiſe Spiritual leſſons, reading ſome-times wholeſome Precepts, other while the lives of Saints, remembring what S. *Iſodore* ſayes in his Book of Sentences. That he who will live in he exerciſe of the preſence of God, muſt often Pray, and Read; when ou Pray you ſpeak to God, and when you read God ſpeaks to you: Good Sermons, and good Books are he ſinewes of Vertue.

Do you not conſider, that Colours, s Philoſophy teaches, have a certain ight, which in the night time is dulled, and as it were Buried in mat-er: But ſo ſoon as the Sun riſes, and pens his rayes over ſo many beauties, anguiſhing in darkneſs, he awakens hem, and makes them appear in their roper luſtre. So we may truly ſay, hat we all have certain ſeeds of Wiſ-om, which amidſt the vapours cau-ed by our paſſion remain as it were wholly

wholy chocked, if the Wisdom of God, which speaks in Holy Scriptures, and good Spiritual Books did not raise them, affording them splendor, and vigor, to kindle the race of our actions to Vertue. Perpetually invocke the Father of Light, before you take your Book in hand, to direct your reading: Read little if you have little leisure, but with attention, & often stay upon some sentence, which you may often in the course of the day call to memory: You shall find, that what good Books teach, is wholly Truth, what they command, is Goodness, and what they promise, Felicity.

Devotion according to the order of the dayes of the Week, to fit some small consideration to every day.

SECTION XI.

IF you desire this Division of dayes I must tell you, that some dedicate Sun-

Sunday, to the most Blessed Trinity, *Munday*, to the Comfort of Faithful Souls which are Departed into the other World; *Tuesday*, to the Memory of Angels; *Wednesday*, to that of the Apostles, and of all Saints; *Thursday*, to the veneration of the Sacrament of the Altar; *Friday*, to the Mistery of the Passion; and *Saturday*, to the Honour of our Lady.

Others imploy their memory to be Particular for every day, as for *Sunday*, the Glory of Heaven: *Munday*, the day of Judgment: *Tuesday*, the Blessings of God; *Wednesday*, Death; *Thursday*, the Pains of Hell; *Friday*, the Passion; *Saturday*, the Vertues of our Lady, as before: This is the Counsel of St. *Bonaventure* in his lesser Works.

We also derive a singular Practice of Devotion for every day of the Week from the Hymns of S. *Ambrose*, which the Church perpetually makes use of. For from thence we learn to give God thanks for each Work of Creation, and to make the little World accord

with

with the Great. Practise this excercise and add thereunto the Prayers for every day, which are set down in the end of this Book.

Sunday. Which is the day, Wherein light was Created, we should give thanks to God, that he has produced this Temporal Light, which is the smile of Heaven, and the Joy of the World, distending it as a piece of Cloath of Gold over the Face of the Air, and the Earth, and kindling it as a Torch wherewith to behold his Works. Thence Proceeding farther, we will give him thanks, that he has afforded us his Son, called by the Holy Fathers, *The Day-bringer*, to Communicate this great Light of Faith unto us, which is as (sayes St. *Bernard*) A Copy of the Eternity; we will humbly beseech Him, this Light may never be Ecclipsed in our understandings, but may dayly more and more repleniſh us with the knowledge of his Holy will. And for this purpose we must hear the word of God, and be present at Divine Service with all Fervour & Piety. Carefully pre-

serve

serve your self from being Defiled through any disorder on the day, which God has reserved to himself, and from giving to *Dagon* the first Fruits of the Week, which you should offer up at the Feet of the Ark of the Covenant.

Monday. Which is the day, wherein the Firmament was Created to seperate the Celestial Waters from the inferior and Terrestial: We will represent unto our selves, that God has given Reason unto us, as a Firmament to separate Divine Cogitations from animal; and we will beseech him to Mortifie anger, and Concupiscence in us, and to grant a Perfect Victory over all those Passions, which oppose the Law Eternal.

Tuesday. The day wherein the Waters, which did before cover the total Element of the Earth, were ranked in their Places, and the Earth appeared to become, the Mansion, Nurse and Womb of Man: We will figure unto our selves the great Work of the Justification of the World, made by the Incarnate Word, when it took away a hudge Mass

Mass of Obstacles, as well of Ignorance, as Sin, which covered the whole Face of the World, and raised a Church, which appeared as a Blessed Land, loaden with Fruits and Beauties to educate us in Faith, and bury us in the hope of a Resurrection. We will beg of him to take away all the hinderances of our Soul, to dispel so many Ignorances, Sins, Imperfections, Fears, Sorrows, and Cares, which keep and drench it as in an Abysse, and that He will repleniſh us with the Fruits of Justice.

Wednesday. In which the Sun, the Moon, and the Stars were Created, we will propose unto our selves for object, the Beauty, and Excellency of the Church of God, adorned with the presence of the Saviour of the World, as with a Sun: of the Blessed Virgin, as a most resplendent Moon, and of so many Saints, which are as Stars of the Firmament; and we will humbly Begg of God to embellish our Soul with Lights, and Vertues suitable to its Condition. And above all, that he would give us the six qualities of

the

the Sun, Greatneſs, Beauty, Meaſure, Fervour, Promptneſs, and Fruitfulneſs. Greatneſs, in the Elevation of our Spirit above all things, Created in a Capacity of Heart, which is never filled with any thing, but God: Beauty in Gifts of Grace: Meaſure, in the power over our Paſſion; Fervour, in exerciſes of Charity; Promptneſs, in the Obedience we owe to his Law; and Fruitfulneſs, in the bringing forth of good Works.

Thurſday. The day whereon God (as ſayes St. *Ambroſe*,) drew Birds, and Fiſhes out of the Waters. Birds to fly in the Air, and Fiſhes to abide in this inferior Element; we will imagine in our ſelves the great ſeparation that ſhall be made at the day of Judgment, when of ſo vaſt a number of Men extracted from one and the ſame Maſs, ſome ſhall be raiſed on High, to People Heaven, and enjoy the ſight of God: Others, made a prey for Hell, and expoſed to euerlaſting torments: And in this great Abyſs and Terrour of thoughts we will beſeech God

to hold us in the number of his Elect, and afford us the favour to make proof of our Predestination, by our Good, and laudable Actions.

Friday Whereon all other Creatures were Produced, and Man was Created, who was from that time appointed to be their Governour and King, we will propose unto our selves, the Greatness, Excellency, and Beauty of Man in the Talents which God has given him, as well of Grace, as Nature; what a thing it was to make him, and that the Hands of the Creator were imployed in his production; but how much greater a matter it was to repair him, it requiring so much Labour, so much Sweat and Blood of the Son of God, who annihilated himself for him, and so Cherished, and Fostered him, (sayes St. *Thomas* in his Treatise of Beatitude,) that he, who was not well instructed by Faith, would say: Man was the God, of God himself. There upon we will Beg that we may not frustrate the Merit of the Life of God, given to Eternize ours, and we will

will practise some kind of Mortification, to bear God in our Flesh, (as sayes St. *Paul*,) and to conform us to the Sufferings of the King of the Afflicted.

Saturday. Which is the day whereon God rested after the Creation of the World, we will meditate upon the repose which the Beatified Souls enjoy in Heaven; where there is no Poverty, Maladies, Sorrows, Cares, Calumnies, Persecutions, Heat, Cold, Night, Change, Disquiet, nor Noise, The Body rests five or six Foot within the Earth, free from the relapsing employments of a Life, Frail, and Dying. It is in the Grave as in an invincible Fortress, where it stands not in fear of Debts, Serjeants, Imprisonment, Fetters, and the Soul when it is Glorified, lives the Life of God himself, a Life Vital, a Life Lovely, a Life Inexhaustible, for which we ought to sigh, take pains, and to Beg often of God with Tears in our Eyes, and Groans from our Heart, as sayes S. *Augustine*.

It is necessary on the same day to make a review of the whole Week, to examine the state of your Soul, your Passions, your Affections, your Intentions, Scope, Proceedings, and Progressions.

And especially, when the Month is ended, to consider diligently what God would have of us, what we of him, and what course we take to please both him, and our selves: What desire we have of Perfection, what Obstacles, what Defects, what Resistance, what Means, and to manage all our endeavours under the Protection of the Saint we take for our Patron in the Month following.

Devotion upon the Hours of the Day for such as are more contemplative, and less imployed.

SECTION XII.

THe Church also appoints us a Practice of Devotion, for all the Hours

Hours of the Day, if we will but make the Application. It seems to endeavour to make of a Christian Souldier, a true Bird of the Sun, which almost every Hour Salutes this goodly Star, seeming by her Song, and clapping of her Wings, to applaud it. It desires that in dayly Imitation thereof, we loose not the sight of God, and that we stand in perpetual Sentinel to Adore, and Worship him.

At the Break of Day.

When the World seems to be Born with the Day, it invites us in the Hymns of St. *Ambrose*, to ask five things, the Protection of God throughout the Day, Peace, Government over our Senses, a Guard on our Heart, and Mortification of our Flesh.

In the Progression of the Day.

Which is the Hour wherein the Holy Ghost Descended in the Form of a fiery Tongue upon the Apostles, to

make them Doctors of the Universe; we Beg of the same Spirit, to repleniſh with vigour & Flames, our Underſtandings, our Will, our Judgments, our Hearts, our Tongues, and our Mouths, ſo that we may enflame our Neighbours by our good Examples.

At Noon.

When the Chief of Stars is in the midſt of his Courſe, we behold our Sun of Juſtice, to ask four things of him, to wit, Alienation from the Fervours of Concupiſcence, Mortification of Choller, Health of Body, and Tranquility of Mind.

After Noon.

When the moity of the carreer of the Day is paſt, and that the Sun is already declining to the Weſt, we caſt our Eye upon our great Star, and Beg of him, that as he is the immovable Center, about which the whole World circumvolveth, and holds the begin-

ing

ing and progression of Light in his Hands, he will grant us first happy Vespers; secondly, Constancy in Vertue; Thirdly, a good Death,

In the Evening.

When darkness approaches, we beseech his Divine Majesty, to re-unite our Hearts unto him burthened by Sin, and uncollected by such diversity of Actions, that he will free them, and prepare them for the way of Eternity, to the end, we being deprived of this Temporal Light, may make a sweet retreate into the Bosom of God, who is the Fountain of the Lights of understanding; and that as we ending our Life, as we end the present Day, may obtain the Triumph of Beatitude.

At the shutting in of Night.

When darkness already covers the Face of the Earth, we will arange us as little Birds under the Wing of God, Praying him that according to his cu-

ſtomary Goodneſs he will keep us under his Protection, and drive away Evil Dreams, and nightly Fantaſies from our Sleep, ſtaying the crafty ſurpriſals of our Adverſary, who roames round about us, as a roaring Lyon about the Sheep-fold.

Theſe Devotions are Grave, Serious, Authentick, and able throughly to inſtruct a Soul, which can practiſe them.

Now there being many who ſay our Ladies Office, or their Beades at certain Hours of the Day: I will here ſet them down certain conſiderations, which may ſtir up their Devotion.

An Excellent Practice for devout Souls which are affected to the Office of our Lady.

IMagine with your ſelf, that to ſay our Ladies Office, is a Service done to the moſt perfect of God's Creatures, applying the Hours of the Day, to the principal Actions of her Life, Suffering,

ing, and Glorious, to enter into her Favour, and Protection, by the Imitation of her Vertues.

At Matins, *and* Laudes.

Matins, and *Laudes*, are appointed to Honour the most pure Conception of our Lady. There you shall represent to your Thoughts, a great Abyss of Horrour and Darkness, which coveres the Face of the Earth, and of so many Millions of Souls, which fall into their Bodies, as into the shadow of Death, abandoned to original Sin: But the Soul of the most Blessed Virgin, prevented by the abundance of God's Graces, is purified from this great Mass of Corruption, and raised into a Sphere of radiance, where it sees Sin, Darkness, and Death at its Feet.

At every Psalm you say, you shall renew your attention, imagining with your self, that total Nature is suspended in admiration of this great Soul: That Heaven, the Elements, and all Creatures render to God immortal praises,

es, for having made so perfect a piece of Work. In the Lessons, you shall see Her in the Bosom of the Divinity wholy absorb'd in its Lights, where She reposes as in a Possession She acquired before all Ages, and you shall say unto Her with a Heart full of Love, and Confidence.

Ah! most adored Mistress, shall I Honour a Conception so pure, with a Heart so Infected, with Earthly Contagion, and so poorly purged from Worldly Cogitations? Ah! What poor Conceits, what Wind, and what Smoke? Shall I never have a strong Conception of your Vertues? to appropriate my self to you, and to Conceive *Jesus Christ* in the Perfections of the most perfect of His Images.

At Prime.

At *Prime*, which is the Spring of day, you shall represent to your mind the happy Nativity of your Divine Princess, you shall see Her arise as the dawning of Day, which whitens the Heavens, guildes

guildes the tops of Mountains with its Rayes, and diffuſes ſenſible Sweetneſs throughout the boſome of total Nature.

It will ſeem unto you that Heaven ſmiles on Her in all its manſions, that the Earth diſſolves in reverence under her Feet, that all the Patriarchs Salute Her, and all Vertues Crown Her. Have you not a deſire to ſay unto Her, Great Nativity, which haſt made the World to be born again, Victorious Miſtreſs who has diſſipated ſo many Nights, and Cares, by the firſt entrance thou mad'ſt into the World, wilt thou not enter into my Heart, to take thence the vail of ſo many Ignorances which over-cloud the Face of my Soul, to warm my tepidity, charm my anxieties, and now upon this day to animate my actions by the Power of thy Spirit? I am reſolved to be born to Grace in the conſideration of that day whereon nature cauſed thee to be born to the World.

At the third Hour.

The miſtery of the Preſentation ſhall be the entertainment of your Thoughts, you ſhall conſider this animated Temple which mountes up to the inanimate, the Temple of JESUS, to the Temple of *Solomon.* What Incenſe, what Perfumes, what Victimes were preſented at the Sanctuary of the living God, and yet it was all nothing in Compariſon of this Divine Virgine, who by Her ſole preſentation accompliſhed all thoſe Offerings. Have you not cauſe to ſay unto Her, O moſt lovely Daughter of the Heavenly Father, behold the moſt captive of thy Servants, who willingly Offers himſelf to thy Protection to be preſented by thee to thy welbeloved Son; take my Heart, my Deſires, my Prayers, and my Works. I conſigne all I have into thy Hands, there is nothing ſo little, which can not become Great, if it be recommended by thy Merit, and exalted by thy Favours.

At the Sixt Hour.

The day which is in the plentitude of Lights, sets before the Blessed Virgin at the hight of her Greatness, for you shall behold Her in the Title of Divine Maternity. You shall see an Angel, who in a deep silence treats with Her the affair of all Ages; the mistery of the Incarnation. She who was a Virgin by Grace, becomes a Mother by miracle, taking, that She was not, yet not ceasing to be what She was. The Word is Incarnate in Her Bosom, as if the whole Sea should be concluded in a Cockle shell; She conceives by vertue; She brings forth by Miracle, Her Flesh becomes the Flesh of the Son of God, and Her Spirit divinized, thinks on nothing but Extasies: Say unto Her, most Pure Virgin, and incomparable Mother, who can in thought equal thy Greatness, since God himself, wholly Infinite, has found the way to enlarge Himself in some sort in thy Soul, by dilating his Lights and Beauties there-

in,

in, and by making himself there to be known, and acknowledged as on the most Elevated Throne of the World. If thou beest the Queen of Heaven through Favour, yet thou failest not to be the Mother of the whole Earth out of Mercy; I implore thy power to obtain by thee an entire participation of His Graces, who made Himself wholly thine, to be wholly ours.

At the ninth Hour.

The Life, our Lady led, whilst Jesus was on the Earth, shall be the exercise of our consideration. You shall behold this Divine Mother, who becomes the inseparable Companion of Her Son, and who followes him into *Egypt*, *Judea*, and *Galilee*, in seasons the most sharp, through wayes the most irksome: All becomes Roses to Her in the presence of Her well-beloved, She kissed his Foot-steps, She takes part in his Travels, She enchases all his Words, as so many Pearls in Her Heart, She adaptes Her self to all his Actions, and Her

Her Heart perpetually moves in the Heart of JESUS. O the most Faithful of Creatures, (you will say,) and of Mothers the Wisest: It is of thee I will learn the Art of true Love. How many Loves are lost for being ill placed; Take my Heart, and turn it towards the Center of thine, for I will Love all thou Lovest; to Possess all thou Possessest: It is a portion, which takes nothing from thee, and which can make all the World Rich without impoverishing Thee, since thy Holy Affections create our Glories, as thy consolations beget our Repose.

At Vespers.

This is the Hour, when we should enter with the Blessed Virgin Mother of God, into the three great Abysses of Passion, where you shall see a neglect of Reputation, the pains of the Mind, and the Dolours of Body of our Well-beloved Saviour, you shall see him, on a material Cross, and the Virgin on a Spiritual, where Love piously witty

witty in his Torments, engraves on Her Heart out of an admirable reflection, all the Wounds of Her well-beloved. (Dolorous Mother,) divide these Wounds with me, since I made them, I will enter into thy suffering Life, with all the extent of that measure, which the Divine Providence has allotted my Condition; why should I be ashamed to be the Daughter of sufferings, since thou hast made it thy Trophie, to be the Mother of Dolours.

At Compline.

You shall fixedly look on the happy end of your Holy Mistress, you shall observe, how after the Resurrection, and Ascension of Her Son, after those profusions of the Holy Ghost, who was sent to Comfort Her, she led a Life, which held not of Earth, but by very small Roots of Natural necessities, but which perpetually did hang on the Heart of God, a Life which wasted it self to suffer Evil, and do Good, ob-

lidg-

lidging the whole World, without pretending any other satisfaction then that of her Son. All the Vertues made steps for Her, to mount up to the Throne of Her Assumption, Her Soul went to take the place which was marked out for Her, from the first day of Her Being, and Her Body followed it, since Purity had made Her Wings of Glory, which walked upon Death, as in a Path of Immortality There it is, where you shall say to Her with admiration of Heart: O! what a Begining of Life? what a Progression, and what an End? Merciful Mother, what shall I do? what shall I be amidst so many Embroylments, and such changes of this Mortal Life? Assure me in the business of my Salvation, and grant, that at the Day of my Death, I may happily finish the course of this Life, to the End my last Hour may for me be the first of my Felicities.

A devout Exercise, to say the Beads by applying the Rose to the Rosary.

Having Kissed the Cross and adored the most Holy Trinity in the first Bead, I figure unto my self, that as it is called the Rosary, I should present a Rose upon the Altar of the Virgin, my singular Mistress.

At the first Ten, I consider that the Rose grows among Thorns, and our Lady amidst Sufferings. For which Cause I heartily say unto Her. Ah! most Blessed Virgin, Thou art a Rose among Thorns, and I am to Thee a Thorn amidst Thy Roses; Wound us with Dolours, to cure us by thy Comforts.

At the Second, I note that as the Rose-bud is enclosed within its little Sheath, the Mother of God has enchased all the Treasures, Vertues, and Glories, in Her Profound Humility, and I say unto Her, Mistress of the Hum-

Humble, break the pride of my Heart in the same manner, as thou didst crush the Head of the Serpent.

At the Third, I contemplate the Purple of the Rose, which represents unto me the Cross of Love, and the Martyrdom of the Mind of our Lady, and I will say unto Her, Princess of Martyrs, if I cannot yet become ruddy with my Blood, let me at least blush with the shame of my Sins.

At the Fourth, I will stay upon the odour of the Queen of Flowers, and say, such was (oh Divine Mary!) that of thy Vertues, Give me a pure Soul, an innocent Conversation, which may continually yield a Good odour unto JESUS Christ.

At the Fifth, I admire the Beauty of the most Noble of Flowers, in the Incarnate of Her Colour, and in the excellent order of Her Leaves, and say, we number the Leaves of the Rose, (O most adorable Princess!) but who can reckon up the Graces of thy Soul, Take pitty upon mine, which should not dare to appear so black before thy

Beauty

Beauty, nor so Poor before thy Riches.

At the Sixt, I say unto my self, that as the Rose is most wholsome for Medicine, the Blessed Virgin is soveraign for the cure of our Maladies, and I with an Humbled Heart, say unto Her, Merciful Lady, dissipate my languors, cleanse my Wounds, I shall think even my evils Happy, if they may be healed by thy Hand.

Of other Acts of Devotion, and first of Mass.

SECTION XIII.

WE should hear Mass every day, if it be possible, and at a certain Hour, and it is one of the principal Acts of Devotion, the manner whereof ought to have five conditions, *Consideration*, *Fervour*, *Decency*, *Example*, *Union*; Consideration, for the understanding; Fervour, for the will; Decency; for the Body, and exterior Gestures,

Gestures; Example, for your Neighbour; Union, for God, *Consideration*, not to go thither by rote, or out of Complement, Hypocritically, or by Constraint; but with Attention, and Reverence, as to the Treasury of the sufferings, and merits of Jesus Christ. *Fervour*, to pray there Devoutly, Purely, and Ardently, dismissing at that time the Thought of all other Affairs. *Decency*, in avoiding Tattle, ill Postures, and the Irreverences of so many ill instructed People, who shall in the end find Gods Vengeance in the propitiatory. *Example*, by edifying all there present, who ordinarily derive notable apprehensions of God, from observation in the Church of the Devotion of Persons of Quality. *Union*, in dilating your Heart and Soul, in the Heart and Soul of the Son of God, by an inward, and cordial Affection, having at that time neither Ears, Eyes, nor Thoughts, but for his Love, according to the saying of an ancient Father, who affirmed, no man behaved himself devoutly enough in the Church,

if

it he thought there were ought els in the World then God, and Himself, It is much to the purpose to have good Prayer Books, where the offices be distinguished for every day of the Week, and to say them according to your leasure, and with a well rectified and persevering Piety.

A Familiar, and well acommodated Devotion to hear Mass well, is to conform your Action to that of this great Sacrifice.

Mass, hath five principal parts. The first, consists in the Confession, and praise of God. The second, in the instruction of the Epistle, the Gospel, and of the Creed. The third, in Oblation. The fourth, in Consecration and Consummation. The fifth, in Petitions and Prayers, which are most especially made at the latter end. At the *Confiteor*, you shall implore the Divine assistance, to direct this Act well, you shall confess your Sins, and consequently you shall give praise to God in the Hymn of Angels, which is ordinarily repeated in

in this place endeavouring to imitate the reverence of those Heavenly Quires.

At the Instruction, if you understand not the Words of the Epistle, and Gospel, which is then read. Read, and meditate attentively, at that time upon some Sentence of the short following Abridgement of the Doctrine of Jesus Christ It is a great spurr to perfection, a little to taste at leisure the Words of our Saviour, and it has oftimes hapned, that many have been converted by a good word, which deeply penetrated their Hearts.

An Abridgement of the Doctrine *of* Jesus Christ, *to think upon at the time of Mass.*

SECTION XIV.

I Am the Way, the Truth, and the Life: No Man comes to my Heavenly Father but by me. *John* 14. The time is fulfiled, and the Kingdom of God is at hand: do Penance, and

and believe in the Gospel. *Mark.* 1.

Come to me all yee that labour, and are burdned, and I will refresh you: Take up my Yoake upon you, and learn of me, because I am meek, and humble of Heart, and you shall find rest for your Souls: For my Yoake is sweet, and my burthen light *Matth.* 11.

All whatsoever you will that men do to you, do you likewise to them: For this is the Law, and the Prophets. *Matth.* 7.

This is my precept, that you love one another, as I loved you: Greater Charity no Man has, then to Die for his Friends: you are my Friends, if you do what I command you. *John.* 5.

Love your Enemies, do good to them that hate you, and pray for them who Persecute and Calumniate you, that you may be the Children of your Father in Heaven, who makes the Sun to rise upon the good, and the bad, and sends down his showers on the Just, and Unjust. *Math.* 5.

Be merciful as your Heavenly Father is merciful: Judge no man, and you shall not be Judged: Condemn no man, and you shall not be Condemned: Forgive, and you shall be forgiven: Give, and there shall be given to you. *Luke* 6.

Take heed, and beware of all Avarice, for tranquility of life consists not in abundance, and large Possessions. *Luke* 12.

Enter by the narrow gate: for wide is the gate, and large is the way, that leades to Perdition, and many there are who pass through it: But narrow is the Gate, and strait is the Way, which leades to life, and few there are who find it. *Matth.* 7.

He who takes not up his Cross, and follows me, is not worthy of me. *Matth* 10.

You shall be afflicted in the World but take courage, I have overcome the World. *John* 16.

Behold I am with you alway, even to the end of the World. *Matth.* 28.

Watch and pray, that you may not fall into Temptation. The Spirit is prompt, but the Flesh is frail. *Matth.* 26.

Let your Loines be girt, and candles burning in your hands; and be yee like Servants who expect their Master, returning from a Feast, that when he comes, and knockes at the Gate, they may readily open it. *Luke* 12.

Take heed that your Hearts be not over-charged with surfeting, and drunkennesse, and the cares of this Life. *Luke* 21.

The Hour will come, when all such as are in their Graves, shall hear the Voice of the Son of God, and such as have done well, shall come to the Resurrection of Life, but those who have done ill, to the Resurrection of Judgment.

What

What is to be done at the Offertory of Mass, and other subsequent Actions.

SECTION XV.

AT the Offertory you shall endeavour to stirr up in your self a great reverence of this incomparable Majesty who comes to repleniſh this Sacrifice with his presence; and you shall say, *My God, dispose me to offer unto thee, the merits of the Life and Passion of thy well-beloved Son. I, at this present, in the Union thereof, make Oblation unto thee of my Understanding, my Will, my Memory, my Thoughts, my Words, my Works, my Sufferings, my Comforts, my Good, my Life, all that I have, all that I can ever pretend unto: and I offer it unto thee, as by the hand of the Glorious Virgin Mary, and the Holy Angels, who are present at this Sacrifice, to present unto thee the Prayers of all this Faithfull Company.*

Afterward at the Preface, when the Prieſt invites all the People to lift their Hearts up to God, or when the Angelical Hymn is pronounced, which is by the Ancients called, *Triſagion*, theſe Words may be ſaid, drawn from the Liturgy of St. *James*, and St *Chryſoſtome*.

To thee the Creator of all Creatures Viſible and Inviſible: To thee the Treaſure of Eternal Bleſſings: To thee the Fountain of Life, and Immortality: To thee the abſolute Maſter of all the World, be that Praiſe, Honour, and Worſhip yielded, which thou deſerveſt.

Let the Sun, the Moon, the Quire of Stars, the Air, the Earth, the Sea, and all that is in the Celeſtial, and Elementary World bleſs thee. Let thy *Hieruſalem*, thy Church from the firſt Birth thereof, long ſince enrolled in Heaven, Glorifie Thee. Let ſo many choſen Souls of Apoſtles, Martyrs, and Prophets. Let Angels, Archangels, Thrones, Dominations, Principalities, Powers, and Vertues: Let

the Dreadful Cherubims, and Seraphims, perpetually sing the Hymn of thy Triumphs.

Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are filled with thy Glory, Save us, thou, who dost inhabite Heaven, which is the Palace of thy Majesty.

After Consecration, at the Adoration of the Host, Saint Thomas, *said*,

My Lord JESUS, thou art the King of Glory. Thou art the Son of the Eternal Father. It is thou, who, to Redeem the World, hast Cloathed thy self with our Flesh, in the Womb of a Virgin. It is thou, who having overcome the Agonies of Death, didst open Heaven to us. It is thou, who, sittest at the Right Hand of thy Eternal Father, and who shalt Judge the Living, and the Dead. My God, help thy Servants whom thou hast Redeemed with thy most precious Blood.

Having Adored the Hoſt, ſay this Prayer of Saint Bernard, *in his Meditation upon the Paſſion.*

O Heavenly Father, behold from thy Sanctuary, and Throne of thy Glory, this venerable Hoſt which is offered to thee, by our Biſhop Jeſus, thy moſt Innocent and Sacred Son, for the Sins of his Brethren, and let thy Heart be ſoftned, notwithſtanding the multitude of our Offences, and Miſeries. Behold the Voice of the Blood of this moſt Innocent Lamb, which cryes out to thee for Mercy, whilſt he all crowned with Glory, and Honour, ſtands before thee at the Right Hand of thy Majeſty. Look (O God!) on the Face of thy *Meſſias*, who has been Obedient to thee even to Death, and let not his Sacred Wounds be ever far diſtant from thine Eyes, nor the remembrance of the ſatisfaction he Offered unto thee for the Remedy of our Sins. O! let all Tongues Praiſe

Praise, and Bless thee, in Remembrance of the superabundance of thy Bounty. Thou, who hast delivered thine only Son over to Death upon Earth, make him our most Faithful Advocat in Heaven.

For Petition.

At our Lords Prayer, when you have said it, repeat these Words of the Liturgy here before alledged.

My God, remember our Holy Father, our Prelate, all Pastors, and Faithful People which abide in all the Regions of the Habitable World, in the Union of the Catholick Faith, and preserve them in thy Holy Peace.

Good God, save our most Gracious King, and his whole Kingdom: Hear the Prayers which we Offer for thy living Image, upon thy Altars.

O God Eternal, Remember those who Travel by Sea or Land, and are exposed to so many dreadful dangers:

Remember so many poor Pilgrims, Prisoners, and Exiles, who sigh under the Miseries of the World.

My God, Remember the Sick, and all those who are in any Discomfort of Mind: Remember so many poor Souls, toiled out with Acerbities and Afflictions, who implore thine assistance: Remember also the Conversion of so many Hereticks, Sinners, and Infidels, whom thou hast Created to thine own Image.

My GOD, Remember our Benefactors and Friends: Accept this great Sacrifice for the Living and the Dead, and grant, that all may taste the effect of thy Mercies; dissipate scandals, Wars, and Heresies, and afford us thy Peace and Charity.

And at the end of the Mass.

My God, pour down thy Graces upon us, direct our steps in thy Paths, fortifie us in thy Fear, confirm us in thy Friendship, and in the end give us the inheritance of thy Children.

Of

Of Confession, an Act of Devotion, very necessary, with advice thereupon.

SECTION XVI.

I Rank Confession and Communion, among the Devotions of the Week; For, in such as will lead a life pure, it is not superfluous if at the end of every Week they discharge themselves of this duty. And although I have spoken amply enough according to my Intention, of the Practice of those exercises in former Treatises, which I have compiled thereof, and that it were as to carry a drop of Water into a River, to handle it after so great a plenty of Writers: Yet I hold my self bound out of the necessity of my design to tell in few Words, that to make your Confession good, it ought to have the qualities of a looking Glass. 1. *Solidity.* 2. *Lively representation.* 3. *Clearness.*

1. *Solidity*, in going to it with much consideration of your Misery, of your Sins and Imperfections.

2. Much Reverence towards the Majesty of God, who is Judge in this Sacrament.

3. With a due, and serious review of your Conscience.

4. A distaste of your offences, more for the offence done to God, then for any other consideration, stirring your self up to the detestation of Sin. Because it being the Capital Enemy of Jesus Christ, you have lodged it in your Heart. Because you have revived that which caused the Author of Life to Die. Because you have repayed so many benefits of your Creator, with Ingratitude. Because you have preferred caitive and wretched pleasure before the Glory of the living God, who is the source of all pleasures. Because you have in your self destroyed his Image and Grace, to establish the power of *Sathan*.

5. It is necessary to endeavour a full accomplishment of the Pennance enjoin-

joined, and a real Amendment.

Lively Representation, is made by avoiding Confessions made by rote, which have still one and the same Tenor, or such as are over dry, or are not sufficiently unfolded, or those which have much History in them, and are cloyed with superfluities.

By clearly representing the state of your Soul, and succinctly declaring how it has carried it self.

If it be a general, or principal Confession, especially of such as have lived in the businesses of the World; they shall do well to run over the Explication of the Commandements of God, and the Church, to see what they are Guilty of in them.

Then, *upon the First* Commandement, to examine Sins of Infidelity, of Contempt of Sacred Things, of Impiety, of Witch-craft, of Divination, Magick, Superstition, distrust of Gods Mercy, presumption of ones own Ability, Hypocrisie, and Sacriledge in Gods Service, telling expresly upon every Word, in what, and how,

upon what motive, and for what purpose,

Upon the Second. Oaths without necessity, false Oaths, Vowes Violated, or not fulfilled, Blasphemies, Execrations, Prophanation of Holy things, and Words of the Scripture.

Upon the Third. Exercise of Husbandry, Traffick, Civil and Criminal Justice, and other Works forbidden on Sundayes.

Irreverence committed in wholly loosing Mass, or some notable part of it, and in imploying all your time in Gourmandizings, Dancings, Balls, Fopperies, and loose Libertinism.

Upon the Fourth. Contempt, Hatred, Distaste; Ingratitude, Irreverence and Disobedience towards Parents, and Superiors, Negligence towards Subjects, and Houshold Servants.

Upon the Fifth. Enmities, Quarrels, Violencies, Treacheries, Injustice, Oppression, Poisoning, Abortions, Murthers, Malice, Outrages, and Cruelties committed against our Neighbours,

Ill

Ill Treaty of ones own Person by some Anxiety, Dispair, or impatient desire of Death.

Upon the Sixth. Fornication, Adultery, Incest, Whoredom, Ravishment, Clandestine Mariage, Sacriledge, Self-softness, Pollution, ill use of Mariage, and other infamous Luxuries, which *Tertullian* terms Monsters. Add all that which makes way for Impurity, dishonest Thoughts, unchast Words, wanton Glances, Kisses, Touchings, Books, Pictures, Playes, Love-letters, Balls, Masks, too free conversation with evident danger of Sin, aud sometime Charms, Drinks, or other Attractives, Characters, or Sorceries.

Upon the Seventh. Thefts, connivence with Thieves, Falsification of Instruments, Letters, Seals, Testaments, Contracts, Scedules, Bonds, false Bargaines, false Scales, false Money, Guiles, Usurpation of the Goods of the Church, Simony, Usury, delay of due Payment, Injustice, litigious Wrangling, lavish Expence, foul play

in

in Game, cruelty towards the Poor, and such like.

Upon the Eight, False Witness Bearing, sollicitation of false Witnesses, Calumnies, defamatory Libells, Lyes Imposture, Hypocrisie, Dissimulation, Flattery, Treason, and Dis-repute of a Neighbour.

Upon the Ninth. Practices, and Plots against Marriage, seducing the Parties with Words, Signs, Gestures, Letters, Gifts, Attractives, with deliberate purpose, and unbridled desire of Sin.

Upon the Tenth. Inordinate covetousness to become Rich, especially to the detriment of our Neighbour.

Upon the Commandements of the Church. Omissions of Mass, or great Negligence, and distraction in hearing it on Festivals commanded: Sins against abstinence from Meats, and Fasts appointed; against the use of the Sacraments of Confession and Communion; against the observation of times for Marriages; against Integrity in the Duty of *Tythes*.

In Sins against the Law of God, and the ordinances of the Church are comprised the seven Sins called Mortal and Capital. As against the first Commandment, the Sin of Pride, in a great opinion of ones self, obstinacy in his own Judgment, and Will, disobedience to Superiors, ambition of Honour, Vanities, Vaunts, and Follies, The Sin of Sloth, in Lasinefs, or ill expence of Time, in neglect, and weakneſs of Courage, and in Pusillanimity. The Sin of Gluttony, in making a God of ones Belly. The Sin of avarice, upon the seventh. The Sin of Anger, and Envy upon the fifth. The Sin of Luxury, upon the sixth. See here is matter enough to examine in a general Confession. All is proposed that may happen, This is not spoken that you should stay upon every Point, scrupulously to search into that which never has been. Confessing often you may examine your self, and consider your Deportments in a shorter Methode.

First, In Acts of Devotion, which more

more particularly concern Divine Service, by accusing your self of Defects in the duties of Piety, as Prayer, Mass, examination of Conscience, and other such like intentions less Pure, of Negligences, Irreverences, Voluntary Distractions, Contempt of things Divine, Faintness of Faith, and evil Thoughrs.

Secondly, Towards your self in the direction of your Interior, and Exterior, namely in Sins of Vanity, Pride, Sensuality, Intemperance, Curiosity, Impurity, Idleness, Pusillanimity, Anger, Envy, Jealousie, Quarrels, Aversion, Impatience, Murmuring, Lyes, Detraction, Injuries, Oaths, false Promises, Babble, Impertinent Tattle, Flattery, Flowtes, and mockry

Thirdly, Towards your Neighbours, as well Superiors and Equals, as Inferiors, unfolding the defects which may have happened in the Duty, which Charity or Justice oblidge you to render to every one, according to his degree.

Examine every one of these heads & you

you shall find matter of Confession; your labour only will be to reckon up, specifie, and with all circumstances explicate your Faults.

As for *Clearness* of Confession it consists in an unfolding it self, in terms simple, Honest, and significative. They who confess often may be short, only specifying when they are slight things seven or eight articles, or less particularly happened since their last Confession.

St. *Bernard* in the Book of the interior House, which is the Conscience, has made a little Form of Confession, causing the Penitent to speak in this manner to his Confessor.

Father, I accuse my self, that I have been troubled with Anger, vexed with Envy, Puffed up with Pride, and from thence have contracted an inconstancy of Mind, used Taunts, Slanders, and exorbitancy of Tongue.

I acuse my self, that I have rather Judged my Superiors, then obeyed them, that being reprehended of my imperfections I have murmured, and become refractory in my Duty. I

I accuse my self to have preferred me, before those who were better then I, vanting and publishing with much vanity and presumption, all which was mine, and despising others with scorn, and derision.

I accuse my self to have neglected the Duty of my Charge, and ambitiously pryed into others.

I neither have used reverence in Obedience, nor modesty in my Words, nor Order in my Manners: Rather much obstinacy in my Intentions, obduration in my Heart, and Boasts in my Discourse.

I accuse my self to have played the Hypocrite, to have been Pertinacious in Hatred, and Aversion against my Neighbour, biting in Words, impatient of Subjection, ambitious of Honour, covetous of Riches, sluggish in Works of Devotion and Charity, little sociable in Conversation, and many times Discourteous.

I accuse my self to have been ready to talk of other Folks Actions, rash in Censuring, contentious in Disputing, dis-

disdainful in Hearing, presumptuous in reproving others, profuse in Laughter, *excessive in pleasures of Taste, and Game, over costly in Apparel*, Troublesome to my Friends, Clamorous against such as were Peaceful, ungrateful to those who did me Good, harsh, and imperious to such as were under my Charge.

I have boasted to have done that I did not, to have seen what I saw not, to have said what I spake not; and contrary wise I have dissembled, and denyed to have seen what I saw, and to have said what I spake, and to have done what I did.

I accuse my self of carnal Thoughts, of impure Remembrances, of dishonest apprehensions, against which I have not made a ready resistance. One must not think he can make a Form of Confession, to be as a Buskin for either Leg. Consciences are like Faces, each one has its diversity, that which St. *Bernard* speaks in general, may serve for direction, yet it must be particularized, and circumstantiated, shewing

ing the Intention, the Quality, the Quantity, the Manner, and continuance of a Vice.

I will conclude with a manner of Confession for Souls which confess often, The most exact accuse themselves in particular of all distractions, Lyes, idle Words, Coldness, Aversions, Impatiencies, and such like of which they tell the number, and it is very laudable, but nothing necessary in venial Sins, and Confessors ought not Importunately to exact it, but leave so many good Souls which live very purely to their own way when they are not reprehensible, although they should not express their Sins but in very general terms, as Thus.

I confess to God, to the Blessed Virgin *Mary*, to the Angels, to all Saints, and to you my Spiritual Father, To have been very cold in my Devotions, to have had many Distractions, Irreverences, and wandering of Mind in my Prayers, which I have not couragiously enough rejected.

To have had some curious glansings, some

some impure Thoughts and Imaginations without consent, which I notwithstanding have some what negligently repelled.

To have had vain Complacencies concerning my self, using not intentions pure enough in the Service of God, throughout all my Actions.

To have had some slight Aversions, Jealousies, and Coldnesses, towards certain Persons, shewing a contempt of them, and other affections not well ordered.

To have freely spoken of some slight Defects, and Imperfections of others, and to have passed my Judgment upon their Actions, yet not with any purpose to hurt them.

To have told some Lyes, spoken some words over-freely, and somtimes also Vain, Taunting and Immodest.

To have suffered my self to be transported with some motions of Choller and Impatience, which I have not speedily enough repressed.

To have affected Honour, Estimation, Credit, Contentment, and Pleasure:

ſure: to have been too Sollicitous in Worldly affairs, to have taken too much complacence in good Succeſſes, to have been too much diſcouraged in ill, ſad, and puſillanimous, and not having ſufficient confidence in the Providence of God.

To have been too much inclined to bodily eaſe, and to Idlneſs, and little to have regarded the Perfection of my Soul. Of theſe Sins, and of all other which I have commited, I accuſe my ſelf, and ask Penance and Abſolution.

An excellent Prayer of St. Auguſtine *for the Exerciſe of Penance, taken out of a Manuſcript of Cardinal* Seripand.

SECTION XVII.

MY God, behold here the Staines and Wounds of my Sins, which I neither can, nor will hide from the Eyes of thy Majeſty. I already bear about

about me the Pain of them in the remorse of my Conscience, and in other Sufferings, and ordain'd to me by thy Providence for my Correction, but I endure nothing equivalent to my demerit. One thing amazes me, that I so often feeling the Pain of Sin, still do retain the Malice and Obstinacy thereof. My weakness bowes under the burthen, and my Iniquity is perpetually immoveable. My Life vapours away in languors, and amends not in its Works. If thou deferr the Punishment, I procrastinat my amendement, and if thou Chastise me, I cannot bear it. In time of correction I confess my Offence, and after thy Visitation, I no longer remember my sorrows. Whilst thou hast the Rod in thy Hand to scourge me, I promise all, but if thou with-holdest it, I perform nothing. If thou toucheſt me, I cry out for Mercy, and if thou dost pardon me, I again provock thee to Chastise me.

O my Lord God, I Confess my Miseries unto thee, and I implore thy Clemency, without which there is no Sal-

Salvation for me. My God, give me that I ask of thee, altho' I deserve it not, since without any Merit of mine, thou hast extracted me from nothing, to beg it of thee.

Of Communion which is the principal of all the Acts of Devotion, with a short advice upon the practice thereof.

SECTION XVIII.

AS for your Communion remember the six Leaves of the Lilly it ought to have: I mean, Desire and Purity, before you present your self there: Humility and Charity in presenting your self there; Thanksgiving and renovation of Spirit after you are there presented, It is fit you endeavour from the Eve of the day you Communicat on, to make of your Heart a Furnace of Desires, so that you may say with the Prophet *Jeremiah*, *I feel a flaming fire in my Heart, which spreads*

se

self into my bones and so great is the violence thereof, that I am not able to endure it. Let us go to this Holy Table, as the thirsty Hart to the Current of Waters, as a hungry man to a Feast, as the Bridgroom to his a thousand times wished Wedding, as the Covetous man to a Mine of Gold, and a Conqueror to Spoils, and let there be no need of any spurr to our Desires, since, there is our Beginning, our Original, our Treasure and Soveraign Good. As for Purity, I speak not of that, which concerns the purgation of mortal Sins, by Confession, which is wholly necessary, and which cannot be omitted without Sacriledge; I speak of a more particular Purity, which consists in Faith, in Affections and Intentions.

On the day of communicating hasten in the morning to this Heavenly *Manna*: Entertain not your self over much in the decking up of your Body, nor in diffusing your Spirit in vain Affairs: But keep the vessel of your Heart, as a pot well stopped to pour it out

at the Table of your Spouse, It is
that instant when you should imita
the Seraphims of the Prophet *Isaiah*
and hold all your wings still, but tw
which are Humility, and Charity, fo
these are the two wings, which yo
should nimbly fann. First, by pourin
your self out in reverence before th
Eyes of this ineffable Majesty, by low-
ly abasing your self to the center o
your nothing, by subduing all Presump
tions, Vanities, and Fopperies
through a most perfect humility of Spi
rit. Secondly, by stirring up lively, and ar
dent Affections, with all the endeavour
of your Heart, and if that suffice no
offer all to God, in the Union of hi
only Son, and the merits of his mo
Blessed Mother.

After Communion you must sta
upon the two last leaves of the Lilly
which are Thanksgiving, and renova
tion of Spirit. You then must ado
this great Guest, which you have i
your Heart, as if you were some pe
ty Parcel of the great Harmony of th
World.

T

To offer the whole universe unto God, as a Table hang'd on his Altar, collected in the perfections of his only Son, who is wholly yours, being so liberally given unto you, so solemnly, and so Irrevocably, as he whose Divinity, Soul, Life, Flesh, and Blood, you receive in this incomprehensible Sacrament.

To give him thanks for the infinit riches he has conferred on the Sacred Humanity which you enjoy, and for that he has afforded you his Son for Father, for Master, for Head, and Redeemer, For the blessings he has communicated to all the Faithful by the help of this Fountain of inexhaustible Grace, for the special Favours he has done both to you, and others, for the natural Talents with which he has honoured you, yea also for the vicissitude of consolations and desolations with which he enterlaces your life. Lastly, for the present visitation he has made in your so ill prepared Heart.

After Adoration, and Thanks-giving followes Petition for the Faithful and

Infidels whose conversion we shou
desire: For the Church, our Ho
Father, and all the Prelats which g
vern it, namely him who is our Pasto
For the person of the King and th
whole Kingdom, for our Allyes
Friends and Benefactors both Livi
and Dead, It is good to begg for one
self those seven gifts which a Holy Vi
gin (as writs St. *Bonaventure*) dail
asked of God. 1. Efficacious Grace t
fulfill the Law of Love. 2. To love a
God loves. 3. To hate all He hate
4. The gift of Humility, of Chastity
Obedience, Contempt of the World
and the Adornment of all Vertue
5. That God would make his true Tem
ple of our Soul and Body. 6. That h
would give us his Vision in Beatitud
7. That he may worthily be served i
this place where you Communicate, an
in all other parts of Christendom. T
conclude all with a renovation of th
Oath of Fidelity, which we have ma
to our great Master, and more resolu
ly then ever to bend our selves to h
Service. And since we are upon th
pal

palm let us gather the Fruits, which are Spiritual Food, ſtrength againſt Temptations; heavenly alacrity, light of Underſtanding, Flames of Charity, great Union with God, Encreaſe of Vertues, Hope of our Glory, renovation in all our Faculties and Functions, and particularly let us ever ſtay upon ſome peculiar object of Vertue, which we crave of our Gueſt in favour of this Celeſtial Viſitation.

Now if you deſire to know the Qualities which will make you diſcerne a luke-warm Communion from a Fervent, I ſay, a good Communion ought to be, *Light-ſome*, *Taſteful*, *Nutritive*, *Effectual*. *Light-ſome*, in illuſtrating you daily more and more with reflections, and verities of Faith, which may tranſport you to the eſtimation of things Divine, and to the contempt of Worldly, Frail, and Temporary. *Taſteful*, in making you reliſh in will, and ſence, what you know by the light of underſtanding. But if you have not this Taſtefulneſs in a Devotion tender, and ſenſible, wonder not at

it: For sensible Devotion will many times happen to him, who hath less Charity, as it is observed by the great Doctor *Richardus* upon the *Canticles*: *Affectuosa dilectio interdum afficit, minus diligentem.* It is enough that you have in the upper Region of your Soul good Habits of Vertue. *Nutritive*, in keeping your self in a good Spiritual way, in good Thoughts of Heavenly things, good Affections towards the service of God, free from Dryness, Meagerness, and voluntary Sterility. *Efficacious*, in applying your self instantly to the exercise of solid Vertues, Humility, Patience, Charity, and the Works of Mercy. For that is the most undoubted sign of a good Communion.

It is good to present your self in it with sincere Intentions, well pondered, and adapted to occasions, as St. *Bonaventure* observes in the Treatise he wrot upon preperations for Mass, one while Communicating for Remission of your Sins, another while for the Remedy of Infirmities, sometimes for Deliverance

erance from some affliction, another ime to obtain a Benefit, one while or a Thanks-giving, another while for he help of your Neighbour, and above ll for the Souls in Purgatory. Lastly, o offer perfect praise to the Blessed Trinity, to record the sufferings of Jesus Christ, and daily to increase in his Love. For this purpose you shall ay before Communicating this Prayer of great St. *Thomas.*

O most sweet Jesus, my Lord, and Master, let the power of thy Love, more penetrating then Fire, and more sweet then Honey, drench my Heart in the Abyss of thy Mercies, pulling it from inordinate Affections of all things under Heaven, that I may Die in thy Love, since out of Love thou hast vouchsafed to Die for me on the Cross.

Then.

O God Eternal and Omnipotent, Behold I approach to the Sacrament of thy only Son my Lord Jesus Christ. I come thither as the Sick to the Phi-

ſitian, as the Defiled to the Fountain, as the Blind to Light of Eternal ſplendor, as the Poor to the Lord of Heaven and Earth, as the Naked to the King of Glory. I therefore (O Lord) humbly beſeech thy Goodneſs, and Infinite Mercy to cure my Malady, to cleanſe my Polutions, to enlighten my Blindneſs, to Enrich my Poverty, and Cloath my Nakedneſs, that by this meanes I may receive the Bread of Angels, the King of Kings, the Lord of Lords, with as much Reverence, Fear, and ſorrow for my Sins, with as much Faith and Purity, good Intention, and Humility, as is neceſſary and fit for the Salvation of my Soul.

Grant (O Lord) that I may not only receive the Sacrament, but the Vertue and Grace alſo of the Sacrament. Grant (O moſt benign Father) that receiving thy only Son vailed, and covered in this Life, I may ſee him without vaile and coverture in the other Life, in which he Lives and Reigns with thee for ever.

And

And after Communion, say,

O! the God of Peace and Love, do you vouchsafe so much to descend; It is to be humbled beyond the Cribb of *Bethlehem* to enter into so caitive and miserable a Heart as mine. Most Gracious Lord, I prostrate my self in Heart & Affection before the Abysses of thy Great and Divine Mercy, and having not Words sufficient to express my thoughts, I reverence thee with a chast silence.

O let Heaven in its several Quires Bless thee, and thank thee for thy Eternal Charity, my sweet, and most mighty Master; and since I must bow under thy greatness, let me dissolve, and be annihilated in thy Heart: For I will no longer be any thing, then what I shall be in the Soul of Jesus, where all good Souls live, all understandings are enlightned, all sacred loves Breath, and all Lives are Deifyed.

Look not on my Sins, but behold

thy Church, in the Bosom whereof I have approached to thee. Suffer not that this Sacrament which thou hast instituted for my Sanctification may to day become my Judgment and Condemnation: But Buckler and Defence, Ornament, Peace, and total Felicity.

O my Redeemer reign hereafter in my Heart as a King, rule there as a Lord, Teach it as a Master. Govern it as a Father, comfort it as a Friend, support it as a Brother, love it as a Spouse. O most sweet Guest of my Soul, who art the repose of labours, the refreshment of ardours, and solace of Miseries, wash clean in me what is Defiled, moisten what is dry, Cure what is infirm, and bow that which resists thy will.

Consequently make these petitions of St. Augustine.

O God let me know thee, and let me likewise know my self, and let there where thou art, ever be the scope of

of my desires. O God let me have no hatred but for my self, nor love but for thee: Be thou the begining, the progress and end of all my actions, My God grant me to humble my self even to the deepest Abysses, and to exalt thee above the Heavens, having my Heart wholy imployed in thy Praises. My God let me die in my self, let me live in thy Heart, and let me accept all which shall come to me from thy Providence, as presents from Heaven. My God, let me pursue my self as an Enemy, and follow thee as a singular Friend. My God, let me have no other assurance, then the feare of thy Name nor confidence then distrust of my self. My God, when will the day come that thou wilt lift up the vail of the Temple, and grant me to behold thee Face to Face, and to enjoy thee for all Eternity?

THE CHRISTIAN DIURNAL.

The Second Part.

Of Acts of Vertue.

SECTION I.

Twelve Fundamental Conſiderations of Vertues, which may be read over every Month.

YOU muſt be fully perſwaded, that the chiefeſt Devotion conſiſts in the practiſe of good Works, without which there is neither ſolid Piety, nor hope of Salvation.

Heaven

Heaven has none but Blessed Souls in it, and Hell is filled with Wicked. But the World wherein we live has divers sorts of Merchants; some Trafick in *Babylon*, others in *Sion*; some through their ill Trade and disorder of their Actions insensibly hasten to the utmost Misery, which is a separation from the Life of God in an Eternity of Torment. Others tend directly to the Prime and Soveraign Happiness, which is the Vision, Fruition, and Possession of God in a perpetuity of inexplicable Contentments. If you desire to take this way, I Counsel you to set ostentimes before your Eyes, these twelve Considerations, which I have inserted in the *Holy Court*: For these in my Opinion are twelve great motives to all the Actions of Vertue.

The first is the Nature and Dignity of Man, *to wit*, that the first and continual study and endeavour of Man should be Man himself: To see, what he has been, what he is, and what he shall be: What he has been, nothing; what he is, a reasonable Creature; what

what he shall be, a Guest of Heaven. or Hell, of an Eternal Felicity, or of an everlastiug Unhappiness.

What he is according to Nature, a Master-piece, where many Prerogatives meet together; a Body composed of an admirable Architecture; A Soul endowed with understanding, Reason, with Judgment, Will, Memory, Imaginations and Opinions; a Soul, which in an instant flyes from one Pole to the other, descends even into the Center of the World, and mounts up to the Top; which is in an instant in a thousand several places, which embraces the whole World without touching it, which goes, which passes, which breaks through, which dives into all the Treasuries, and Magazins of Nature, which finds out all sorts of Inventions, which invents Arts, which Governs Common wealths, and penetrates Worlds In the mean time this Soul sees about it self an infinite number of Doggs that bark at its Happiness, and endeavour to bite it on all sides.

Love

Love fools it, Ambition turmoyls it, Avarice rusts it, Desires and Lusts enflame it, Vain Hopes Flatter it, Pleasures melt it, Despairs depress it, Choller burns it, Hatred exasperates it, Envy gnaws it, Jealousie pricks it, Revenge enrages it, Cruelty uncivilizes it, Fear frosts it, and Sadness consumes it. This poor Soul shut up in the Body as a Bird of Paradice in a Cage, is altogether amazed to see it self assayled by all this mutinous multitude, and although it have a Scepter in hand to Rule, it notwithstanding suffers it self to be haled away, and dragged along into a miserable Servitude.

Consider likewise, what Man is, through Sin, Vanity, Weakness, Inconstancy, Misery, and Malediction.

What he becomes by Grace; A Child of Light, a terrestial Angel, the Son of a Celestial Father by Adoption, Brother and Co heir of *Jesus Christ*, a Vessel of Election, the Temple of the Holy Ghost.

What

What he may arrive unto by Glory, to be an Inhabitant of Heaven, who shall see the Stars under his Feet, which he hath over his Head, and who shall be filled with the sight of God, his Beginning, his End, his Real only, and Original Happiness.

Secondly, the benefits received from God considered in General, as those of Creation, Conservation, Redemption, Vocation, and in particular the Gifts of the Body, of the Soul, of Nature, Capacity, Ability, Industry, Dexterity, Fore-sight, Nobility, Offices, Authority, Means, Credit, Reputation, good success of Affairs, and such like which are given us from Heaven, as Instruments to work our Salvation. And sometimes one of the greatest Blessings, is that, (which few esteem a Blessing,) not to have these benefits, which lead a Presumptuous, Haughty, Weak, and Worldly Spirit into a head-long Precipice; nay contrary Worldly Adversities put him into the estimation of Heavenly Things. Man seeing what he has been, what he

he is, what he must become, from whence he comes, whither he goes, and how the Union with God, his Beginning is his Butt, Scope and Aim: If he do that which Reason dictates, he then instantly takes a resolution to have neither, Nerve, Vein, nor Artery, which tends not to his end, to vanquish his Passions, and no farther to make use of Creatures, but so farr forth, as he shall know them profitable to lead him to his Creator. Every Creature speaks these Words to Man. O Man! keep what is given thee, expect what is promised thee, and avoid what is forbidden thee.

The third Consideration is the Passion of the Son of God, an Abyss of Dolours, Scorns, Annihilations, Love, Mercy, Wisdom, Humility, Patience, Charity. The Book of Books, the Science of Sciences, the Secret of Secrets, the shop where all good Resolutions are Forged, where all Vertues are Purified, where all the Knots of Holy Obligations are Tied. The School where all Martyrs, all Confessors,

ſeſſors, and all Saints are made. Our Faintneſs, our Weakneſs, only proceeds from the want of beholding this excellent Figure. Who ever would complain of doing too much, of ſuffering too much, of being too much abaſed, too much deſpiſed, too much turmoyled, did he but conſider the Life of God delivered over and abandoned for him to ſo many painful Labours, ſo horrible affronts, and ſo inſupportable Torments? O God, O my wounded God! As long as I ſhall ſee thy Wounds, I will never live without Wound, ſay'd St. *Bonaventure.*

The fourth, the examples of all Saints, who have walked in the Royal Way of the Croſs: When we conſider the Progreſſion of Chriſtianity, the long ſucceſſion of ſo many Ages, whereſoever our conſideration reſts, it finds nothing but the Blood of Martyrs, combats of Virgins, Prayers, Tears, Faſtings, Sack-Cloath, Hair-Cloath, Perſecutions, Afflictions of ſo many Saints, who have (as it were) won

won Heaven by main Force. Such there have been, who had already filled Sepulchers with their Members, torn with Engines, and Swords of Persecution, and yet survived to endure, and suffer in their Bodies, which had more Wounds, then parts of Body to be tormented. Is it not a shame to have the same Name, the same Baptism, the same Profession, and yet to be desirous perpetually to tread on Roses; to be embarqued in the great Vessel of Christianity with so many brave Spirits, which even at this day work Wonders in the World, and yet to go under hatches, to sleep in the Bottom of the Ship as needless Creatures, outcastes, and the very scorns of Reasonable Nature.

The fifth, the Peace of a good Conscience, (the inseparable Companion of good Men) which sugars all their sharpness, and seasons all their acerbities. A perpetual Banquet, a portative Theater, a delicious Torrent of inexplicable Contentments, which begin in this Life, and which many times

are

are felt among Chains, Impriſonments, and Perſecutions. What will it be when the conſummation ſhall be made in the other World, when the Curtain of the great Tabernacle ſhall be drawn aſide, when we ſhall behold God Face to Face, in a Body impaſſible, as an Angel, ſubtile as a Ray of Light, ſwift as the Wings of Thunder, radiant as the Sun, and that he ſhall be ſeen in ſo goodly and flouriſhing a Company, in a Palaçe of ineſtimable Glory, and when one ſhall lead no other Life but the Life of God, of the knowledge of God, of the Love of God, as long as God ſhall be God? What will this Life be, nay what will this Life not be? ſince all Bleſſing either are not, or in ſuch a Life, of Light which place cannot comprehend; of Voices and Harmonies which time cannot take from us; of Odours which are never waſted; a Feaſt which never is finiſhed; a Bleſſing which well may Eternity give, but of which it never ſhall ſee an end.

The ſixth, It is on the other ſide to be

be considered, the condition of thi
present Life, a true Dream which ha
the unquietness of sleep, never the re
pose; a Childish Amusement, a Toy
of burthensom and ever relapsing Acti
ons, where for one Rose a thousan
Thorns are found, for one ounce o
Honey a Tun of Gall, for Blessing
in appearance, Evils in substance. Th
most happy count their Years, and
cannot reckon their Griefs. The Car-
reers of the greatest Honours are all
of Ice, and most times are bounded
with head-long Ruins. The Felicities
thereof are floating Islands, which al-
wayes recoile backward when we think
to touch them with a Finger. They
are the Feasts of *Heliogabalus*, where
there are many Invitations, many Ce-
remonies, many Reverences, many
Services, and in conclusion we find a
Table and a Banquet of Wax, which
melts before the Fire, and from thence
we return more Hungry then we came.
It is the enchanted Egg of *Oromazes*
wherein this Impostor vaunted he had
enclosed all the happiness of the World,
and

and breaking it, there was nothing to be found but Wind. All those pleasures flatter our senses with an imposture of false Colours: Why do we suffer those Eyes to be taken in the snares of Errors, which are given to us by Heaven to behold the Light, and not to serve Falshood? Yea that which should greatly distaste us in this present Life, is that we live in an Age stuffed with Maladies, as old Age with Indispositions. We live in a World greatly corrupted, which may be said to be a Monster, whose understanding is a Pit of Darkness; Reason, a Shop of Malice; Will, a Hell where a thousand Passions outragiously Reign; Its Eyes are two Channels of Fire, from whence fly sparkles of Concupiscence; Its Tongue is an Instrument of Malediction; Visage, a painted Hypocrisie; Body a Spung of Ordures: Hands, the Tallons of Harpyes; and finally it seems to have no other Faith, but Infidelity; no Law, but proper Passion: No God, but its own Belly; what content can there be to live with such a Monster? The

The seventh. If there be Pleasure in Life, they do nothing but a litt slightly over-flow the Heart with superficial delectation, Sadness dive into the bottom of our Soul, an when it is there, you may truly say it has leaden Feet, never to forsak the place: But pleasure does only soot us in the exterior parts, and all thos sweet Waters run down with full spee into the salt Sea, which was the caus why *St. Augustine* said, that when an prosperity presented it self to him, h durst not touch it. He looked Pleasure as on a fleeting Bird, which seem willing to entertain you, but flyes a way when you are ready to lay hol on Her.

The Eight. Pleasures are conceive in the Senses, and like Abotives ar consumed in their Birth. Their desir is full of disturbances, their access i of Violent, Forced, and turbulent A gitations: Their satiety is forced wit shame, and Repentance: They pas away after they have wearied the Body and leave it like a Bunch of Grapes

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whence the Juice is extracted by the Vine-presses, as sayes *St. Bernard*: They last as long as they can: But most end with Life, and it is a great Chance, if during Life they serve not their Host for an Executioner. I see no greater pleasure in the World, then the contempt of Pleasure.

The Ninth: Man which wasts his time in Pleasures, when they are slipped away much like Waters engendered by a storm, finds himself abandoned, as a way-farer dispoiled by a Thief: So many Golden Harvests which time presented him are Passed, and the rust of a heavy and unwieldy age furnishes him with nothing but Thorns, sorrows to have done ill, and inabilities of doing well: what then remains to be said; but that which the miserable King spoke, who for a glass of Water gave his Scepter: *Alas! must I for so short a pleasure, loose so great a Kingdom!*

The Tenth: Evil alwayes bears sorrow behind it: But not alwayes true Pennance. It is a most particular Fa-

vour of God, to have time to bemoan the Sins of our passed Life, and to take occasion by the fore-lock. Many are packed away into the other World without ever having thought of their Passage, and such there are that suppose they shall have many Tears at their Death, who will not have one good Act of Repentance: They bewail the Sins which forsake them, and not God whom they have lost. True Contrition is a hard piece of Work. How can he Merit it, who willingly has ever demerited?

The Eleventh: In the mean time Death comes a pace; It expects us at all Hours, in all places; and yet you cannot think of it one sole Minute, so much the thought thereof displeases you. The summons of it are more clear and perspicious then if they were written with the Beams of the Sun, and yet we cannot read them: Its Trumpet perpetually sounds more intelligibly then Thunder, and we hear it not. It is no wonder that *David* in the 48. Psalm calls it an *Ænigma*

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ccording to the *Hebrew*: Every one
oks upon the Figure, and few under-
and it, notwithstanding it is a case
oncluded, we must take a long Fare-
ell from all things which appertain to
ife, which can be extended no far-
her, then Life it self: And it is a
ase resolved, that Serpents and Worms
nust be inherited in a House of dark-
ess. It is a goodly Lesson, whoso-
ver can well learn it. To know it
ell once, it must every day be stu-
ied, we in every place see Watches,
locks, and Dyals, some of Gold,
me of Silver, and others enchased
ith precious Stones: They adver-
se us of all the Hours, but of that
hich must be our last, and since they
annot strike that Hour, we must make
sound in our own Consci nces. At
e very instant, when you read this,
thousand and a thousand perhaps of
uls unlosened from the Body; are
esented before the Tribunal of God,
hat would you do if you now pre-
ntly were to bear them company?
here is but one thing to be said, Time-

ly despise in your Body the things o which you shall have no need out o your Body.

The Twelfth: Your Soul shall go out, and of all attendants of Life shall have none, but Good and Bad by it side. If it be surprized in mortal Sin Hell shall be its share; Hell the grea lake of the anger of God; Hell the common sewer of all the Ordures o the World; Hell the Store-house o Eternal Fire; Hell, a depth withou Bottom; where there is no Evil bu may be looked for, nor Good which may be hoped.

What shall one do who goes out o Greatness and Worldly Delights, t enter into such a Prison, where h must be Cloathed with Flames, liv on the Gall of Dragons, lie on burn ing Coals, see no Faces but of Devil and Damned, by the Light of the fir of his own Torments: Hear nothin but enraged yells, Smell nothing bu Plagues and Poysons, and touch no thing but Pain? And what a despai will there be, when one thinks that

mi

million of past Ages shortens not a moment of so horrible Tortures, and that the greatest Miseries begin perpetually without ever ending? And which is more, that in the loss of all things, one cannot loose the Memory of a God lost?

Is not that Man infinitely senseless, who sets not his Conscience in order, whilst the Light of God reflects yet on his Head, and that he has the Power of his own Salvation in his Hands?

These twelve Considerations are likewise very proper to meditate on every Month at leisure.

Seven Paths of Eternity, which conduct the Soul to great Vertues.

For the Contemplative.

SECTION II.

THese twelve Considerations well weighed, cause us to take a se-

rious resolution to dispose us perfectly to Good, whereof, if you desire some demonstration, observe that St. *Bonaventure*, as with a Finger points us out seven broad Wayes, and seven large Gates, which lead us directly to this most happy Eternity: And I heartily wish we had as much courage to follow them, as he had Grace to unfold them.

First, That the begining of your Vertues and Felicities consists in the knowledge of God, and the condition of the other Life, of which one cannot be Ignorant without some Crime, and which is never understood without much profit; you must know, the first Gate of Eternity is, to have good and sincere intentions towards things Eternal: To conceive a strong Resolution to procure your Salvation upon any price, ever to hold things Temporal as fleeting Birds which look upon us from the Branch of a Tree, and afford us some sleight warble, and instantly fly away. To think, that to have a vicious Soul, in a splendid and glo-

glorious accoutrement of Fortune, is to have a Leaden Blade in an Ivory Scabard.

To baniſh throughout the whole courſe of your Life, and exerciſe of Charges, Intentions Evil, Hypocritical, Impure, Mercenary, to tend God, to do for God, to intend the Honour and Glory of God above all things.

You ſhall make no ſlight progreſſion if you will tread this Path. From thence you ſhall come to the ſecond, which is the meditation of things Eternal, wherein the Kingly Prophet exerciſed himſelf, like a brave Champion, when he ſaid, *I have conſidered elder dayes, and have ſet before the Eyes of my Soul years everlaſting.* The good intention you ſhall conceive to proceed to Eternity, will daily impreſs your thoughts with a God Eternal, a Heaven Eternal, a Hell Eternal, a Life Everlaſting. And as the Ewes of *Jacob* by looking on the party-coloured Wands brought forth diverſified Lambs: So by conſidering and beholding Eternity, all your Actions will be coloured with E-

ternity. And if some Temporal pleasure be presented unto you, or any accommodation of Fortune to commit a Sin, you will say that which the Orator *Demosthenes* did of the Beautiful *Lais*, when a huge sum of Money was asked of him to see Her: *I will not buy Repentance at such a rate*; I am not so bad a Merchant, as to sell the Eternal for the Temporal.

Having passed through this Gate, you shall come to the third, which is the Gate of Light, called *Contemplation of Eternal Things*. There you see things Divine, not onely by way of argument and discourse, as an accompt or reckning upon some Receipt: But they are beheld, with the Light of the illuminated understanding, as if with one Glance of an Eye, we should see the excellent Picture of a rare Master, with Admiration almost insensible, So St. *Tiburtius* saw Paradise, when he walked upon burning Coales. So all the Saints beheld beatitude, when they amidst so many afflictions and torments stood immoveable, oppressing the

the dolours and pains of Body by the inundation of the minds Contentment. From thence we necessarily meet with the fourth Gate, which is a most ardent love of things Eternal: For as St. *Thomas* has well said, the sight of a Temporal Beauty causes a Temporal Love, oft times filling the Soul with Fire and Flames: So the contemplation of Eternity Creats Eternal Love, which is a fervent affection towards God, and all which belongs to his Glory, as was that *Mary Magdalen*, who sayes *Origen*, that Heaven and the Angels were a trouble to Her, and that she could not live, if she saw not Him who made both Heaven and the Angels; she had passed Seas armed with Monsters and Tempests, having no other Sails but Her desires to meet with Her Beloved: she had flown through Flames, had a Thousand times grappled with lances and swords to cast Her self at his Feet. It is an admirable Alchimy, for when one is arrived at this perfect Love of God, it turns Iron into Gold, Igno-

minies into Crowns, and all Sufferings into Delights.

At the fifth Gate, which is called the Revelation of things Eternal, God speaks at the Ear of the Heart, and repleniſhes a Soul with goodly Lights and Knowledges, even then Darting upon it (as ſayes *Gerſon*) certain lightning flaſhes of Paradiſe, as a Tortch reflecting rayes through the Crannies of a Door or Window; ſo (ſayes he) our Lady was enlightned in this Life with lively apprehenſions of Beatitude, which ſhot forth before Her Eyes like flying Fires.

And as the Knowledges of our underſtanding are nothing without the fervours of our will, we from this Gate paſs along to the ſixth, which is called the *Antipaſt* of *Experience*; by which we early begin to taſte in this Life the Joyes of Heaven, and contentments which cannot be unfolded. A hundred thouſand Tongues may talk to you of the ſweetneſs of Honey, yet never ſhall you have ſuch a knowledge of it, as in taſting it: So a World

ſtuffed

ſtuffed with Books may tell you Wonders of rhe Sciences of God, but never ſhall you exactly underſtand it, but by the taſte of Experience. True Science (ſayes St. *Thomas* upon the Canticles) is more in relliſh then Knowledge *in ſapore*, then *ſapere*. I had rather have the feeling which a ſimple Soul may have of God, then all the definitions of Philoſophers.

Laſtly, the ſeventh Gate of Eternity is called, *Operation Deifying*, or *Divinized* which St. *Denis* terms Θεωσιν. It is when a Soul Works all its Actions by Eternal Principles in imitation of the Incarnat Word, and a perfect union with God. St. *Clemens Alexandrinus* calls him, who is arrived at this degree θεὸν ἐν σαρκὶ φέρει πολεύοντα, a little God, who converſes in mortal Fleſh: and adds, that as all good Orators much deſire to be like *Demoſthenes*, ſo our principal Myſtery in this World is to procure unto our ſelves the Reſemblance of God. It is that wherein all our Perfection conſiſts.

Of Perfection, and in what it consists.

SECTION III.

NOw to the end this Doctrine, which is some what too sublime, may not dazle your sight, and not enkindle your courage, I will deliver a more familiar Theology, to wit, that there are two sorts of Perfection, the one of Glory, the other of Pilgrimage: That, of Glory is reserved for the other Life, and that of Pilgrimage, is at this present our principal Affair. It is ordinarly divided into perfection of State, and perfection of Merit. Perfection of State, is that of the Ecclesiastical order of Prelats, of Magistrats, and specialy of Religions, who are obliged by the duty of their Profession, not only to ordinary Vertues, but to other more eminent. Perfection of merit is that, which consists in good manners. Trouble not your self about per-

perfection of State, but live contented in the condition wherein the Providence of God has ranked you, holding it for a matter undoubted, that the greatest Philosophy in the World is well to perform your office: It imports not upon what stuff you Work, so you Work well, for it is the manner, not the matter which shall gain Estimation. Great dignities are ott times great Masks, under which there is no brain; and mean Fortunes may with small noise perform actions of Infinite value with God.

Apply your self couragiously to perfection of Merit, which rests in the regular Government of the Heart, the Tongue, and Hands in perfect Charity. Addict your self to the practise of singular and solid Vertues, which on Earth beget all Wonders, and in Heaven purchase all Crowns.

The Learned and Devout Abbot *Blosius* did excellently well, when he abbreviated all Spiritual Life unto twelve Maximes, which I beseech you Read, and often compare with your Actions.

I. In

I.

In all you think, speak and treat, purely seek the Honour of God by the wayes of a sincere Intention, and endeavour above all to preserve cleanness and liberty of Heart.

II.

Submit your self with an entire confidence of Heart to the main stream of the divine Providence, in such sort that you may find a Soveraign consolation in the will and pleasure of God. And whither you be in the darkness of Adversity, whither you be enlightned with the lights of Prosperity, whither your Heart be straightned by Tribulation, or dilated by Comforts, whither you be Rich, or whither you be Poor, ever have a perfect feeling of the Divine Bounty. Take all Afflictions and Acerbities from the Hands of his Paternal Piety, Humbly, Patiently, and (if it be possible) Gladly, holding it for Certain, that he either permits or ordains all for our Good,

and

and therefore only desire His will may be fulfiled now and for Ever.

III.

Leave the things to Gods dispose, which you cannot remedy, whether in your self, or in another, expecting with a long and meek Patience, till he otherwise ordain it.

IV.

If you cannot bear an injury with Joy, at least take it with Patience, turning your Eye towards God, who was afflicted for you, and who will have you to be afflicted for him, and not the Man who Persecutes you.

V.

Desire rather to perform the will of another, then your own, and be not too obstinate in your own Opinions, nor think any thing comparable to Holy Obedience.

VI.

Presume not upon your self, dispise none,

none, account your self most unworthy of all, and if any one of your inferiours give you any Counsel, Courteously receive it, ever choosing rather to correct your Errors, then excuse them.

VII.

Affect Humilty as much as Worldlings do Honour, that you may the better be Comformed to Christ Jesus, and His Holy Mother.

VIII.

Seek not to please any one out of Vanity, and fear not to displease by Vertue: Desire not to be known, or beloved by any over Familiarly, especialy by Women, whose very Vertue are not alwayes loved without danger.

IX.

Judge not the Facts and Words of others rashly: Involve not your self in Cares and superfluous Businesses, above all preserve your self from slander both of Tongue and Ear.

X. Be

X.

Be Courteous and affable to all the World, taking compassion upon the afflictions of your Neighbour, and rejoycing at his good Success. Every where love the Image of God, and hate none be they never so unpleasing: If you must reprehend any one, do it with Sweetness, and not with a Turbulent Indignation.

XI.

Despise the Vanities of the World, and the Delights of the Flesh, which of their own nature are very Despicable; preserve your Immortal Spirit for a God Eternal, and in His Heart fix all your Comforts, and Contentments.

XII.

Learn to satisfie your self with little, in things which concern the service of your Body, remembring the poverty which God, (in whom all the treasure of Riches, and Glory are) did undergo for us.

Many

Many Persons of Quality disposing and exercising themselves upon these precepts, have come to the hight of all Vertues necessary for a Spiritual Life.

Of Vertues and their Degrees.

SECTION IV.

IF you desire to know their Names, their Properties, and Degrees, observe the wise Words of *Plato*, who sayes there are four sorts of Vertues. The First are Purgative; the second Illuminative; the third Civil; the fourth Examplar. Purgative, serve to discharge our Hearts from Vices, and Imperfections, ordinary to depraved nature; Illuminative establish the Soul in a Serenity, which results from a Victory gain'd over Passions; Civil, accommodate Man to the Duty he owes to his Nighbour; every one according to his degree, and to a good conversation amongst Men; Examplar are those,

those, which make the greatest Progression into Perfection, and may be considered as Models, from whence others who behold them, are to draw forth a Copy.

Handle the matter so, that your Vertues may arrive to such a Degree, that they not only may purge your Hearts, illuminate your Soul, dispose you to good conversation, but serve others also for a Light to manifest you in them, by the Imitation of your good Examples. I briefly also add the definitions and Acts of Vertue, by which you may direct your Actions.

Of Prudence.

Prudence, (according to *Aristotle*) is a Vertue, which orders and accommodates all things that concern the direction of our Life.

Richardus de sancto Victore assigns it five parts, to wit, Judgment, Deliberation, Disposition, Discretion, Moderation: Judgement, discernes Good from Evil. Deliberation, shews how

how to do all advisedly. Disposition, teaches the order that must be observed. Discretion, discovers how we must sometimes give way to occasions and yield to Humane Infirmities, not peremptorly sticking upon singularity of Opinions. Moderation, holds the Ballance and Measure of each Affair.

The effects thereof (according to *Albertus Magnus*,) are, to proceed to the knowledge of God by the knowledge of One's self. To observe what is best in every thing, and to embrace it; to weigh the Beginings, Progressions, and Issues of Affairs; to order your Thoughts that they go not out of God; your Affections that they be not too much imployed upon Creatures; your Intentions, that they be without mixture; your Judgments, to divert them from Evil, and apply them to Good; your Words, to polish them; your Actions, to weigh them; all the motions of your Body, squarely to guide them. To gard your self from four Rocks, which disturb all Affairs, to wit, Passion, Precipitation, Vanity,

ty, self Opinion, singularly to esteem this Secret; to Know, to Elect, to Execute.

Of Devotion.

Devotion, is a promptness of the mind to things, which appertain to the Service of God, the parts whereof are, Adoration, Thanks-giving, Oblation, Pennance, Prayer, Mortification, Union with God by Contemplation, Frequentation of Sacraments, Conformity of will to the Divine Providence, and Zeal of Souls.

Of Humility.

Humility (according to St. *Bernard*) is a Vertue, which causes a Man to dis esteem himself out of a profound knowledge he has of himself. The principal points thereof are, well to understand ones self; little to prize ones self; to fly from Humane praise; to preserve the Heart free from the Itch of Renown; Generously to despise

spise Worldly things; to love a retired Life; to protest, and freely confess your Faults; to hearken willingly to Counsel; to yield to others; to submit your Will and Judgment to Obedience, to avoid Splendor and Pomp in matters which concern us; to converse gladly with the Poor.

Of Poverty.

Poverty, is the moderatrix of Covetousness, which regards Temporal things; the parts thereof are to cut off superfluities; to have no inordinate Care over Worldly Things; to bear patiently the wants of necessary things; to entertain a perfect nakedness of Spirit.

Of Obedience.

Obedience, (according to St. *Bonaventure*,) is a reasonable Sacrifice of your own Will, and (according to St. *John Climachus*,) a Life without curiosity, a voluntary Death, a confident

dent Hazard The points thereof are, to execute what is commanded, Readily, Manfully, Humbly, Indefatigably, altho' it be contrary to your own Inclination. To make an entire Resignation of your own Judgment, Opinion and Will; when you are commandingly sent upon harsh and difficult imployments; to hasten with alacrity using no delay, excuse, or reply; to be indifferent for all things; to desire nothing, nor refuse any thing; to appoint your self nothing, nor presume any thing; to be more ready for humble and painful things, then splendid, and less burthensome.

Of Chastity.

Chastity, is a continence from impure pleasures, the parts whereof are, Purity of Mind and Body; Careful watch over the Senses; Flight from Occasions; Honesty of Speech; Mortification from Curiosity; exact Behaviour; Heed over ones self.

Of

Of Modesty.

Modesty, is a composedness of your self, which consists in the Government of the whole Body, Gesture, Attire, Sport, Recreation, and above all of the Tongue, wherein is to be repressed Detraction, Contention, Boastes, discovery of Secrets, Idleness, Importunity, Irreverence, and false Silence.

Of Abstinence.

Abstinence, is a Vertue, which moderates the Concupiscence that relates to the delectation of sense. The parts thereof are; To have no other rule, then necessity, in all which concerns the pleasures of the Body; To fear the least stains of such things, as reason Judges dishonest, and to persever in all Holy shamefastness; To observe the Fastes commanded, and to add some out of Devotion; to banish all curiosity of Dyet, of Apparel, and sensual Pleasures. *Of*

Of Fortitude.

Fortitude, is a Vertue, which confirmes us against pusillanimity that may hinder good Actions. It hath two arms, whereof the one is to undertake, the other to suffer. *Aristotle* assignes it four parts, which are, Confidence, Patience, Love of Labour, and Valour.

Of Patience.

Patience, is an honest sufferance of Evils incident to Nature, the parts thereof are; To suffer couragiously the loss of Goods, Sickness, Sorrows, Injuries, and other accidents: Neither to complain nor Groan, but to hide your Evils with discretion; to be afflicted in Innocency for Justice, yea sometimes by Good Men; to desire and embrace Persecutions through a generous desire, to be conformable to the Patience of the Saviour of the World.

Of Justice.

Justice is a Vertue, which gives to every one what appertains to him, and all the Acts thereof are concluded in this Sentence, *measure another by the measure you desire for your self.*

Of Magnanimity.

Magnanimity, (according to St. *Thomas*) is a Vertue which inclines to great things by the direct wayes of Reason. The Acts thereof are to frame your self an Honest confidence by purity of Heart, and Manners; To expose your self reasonably to things difficult and terrible, for the Honour of God; to be neither charmed with Prosperity nor dejected by Adversity; not to shrink at Obstacles; not to rest upon mean Vertues; to despise cómplacencies and menaces, for the love of Vertue; to Honour God alone, and for His Love to make no esteem at all of frail and perishing things, to preserve your self from

from presumption, which many times ruines great Spirits, under pretext of Magnanimity.

Of Gratitude.

Gratitude, is the acknowledgment, and recompence of Benefits received, as much as we can. The Acts thereof are, to retain the Memory of a Benefit, to profess and publish it; to render the like without farther hope of reciprocal good turns.

Of Amity.

Amity is mutual Good, well grounded upon Vertue, and community of favours; The Acts thereof are; to choose Friends by Reason, for Vertues sake; communication of Secrets, consent of Will; Life serviceable and ready for good Offices; Protection in Adversities; observation of Integrity in all things; care of Spiritual profit accompanied with necessary advice in all Love and Reverence.

Of Simplicity.

Simplicity is nothing else, then the Union of the Interior Man with the Exterior. The Acts thereof are; to be free from disguise; never to Lie; to feign nor counterfeit; not to presume; to avoid Equivocations, and doubleness of Speech; to Interpret all you see in the best Sense; to handle Affairs with sincerity; to avoid multiplicity of Imployments and Undertakings.

Of Perseverance.

Perseverance, is a constancy in good Works to the end, out of an Affection to persist in Goodness and Vertue. The Acts thereof are; stability in Good, repose in our Functions, Offices, and ordinary Imployments; constancy in good Enterprises; flight from Innovations; to walk with God; to fix our thoughts and desires on Him; neither to give way to Acerbities, nor swee-

ne

neſs, which may divert you from good purpoſes.

Faith.

Faith is a Theological Vertue, by which we firmly believe all the Myſteryes, which are revealed unto us by the Authority of God, who reveales them unto us.

1. Its Acts are, Submiſſion of Judgment to God's Church, which is the Interpreter of his Truths.

2. To fly and deteſt all Inovations, which are not agreable to the belief of our Fore-Fathers, and to the Laws ordained us by Sacred Councils.

3. To avoid the Company of Hereticks, and though one be bound to love the Perſons, yet never to love their Errours.

4. To profeſs your Faith freely without bluſhing, and to defend it (if need be) with the hazard of all account moſt precious.

Hope.

Hope, is a Theological Vertue, by which we hope true Comforts, grounded upon the Power and Goodness of God.

1. The Acts thereof are, contempt of Humane Hopes, the more freely to enlarge your Heart to Divine.

2. An antipast of Eternal Blessings, which we begin to taste in Thought during the Pilgrimage of this Life.

3. An enquiry into the supports, which may foment our Hopes, as are the Merits of Jesus Christ, the Protection of our Lady, the assistance of Angels, and the Intercession of Saints.

4. A firm confidence in the Goodness of God, in adversities and temptations which Cross us.

Of

Of Charity towards God and our Neighbour.

CHarity, the true Queen of Vertues, consists in the Love of God, and our Neighbours. The Love of God appears much in the Zeal we have of his Glory; the Acts thereof, are; to embrace abject and painful things, so that they advance the Salvation of our Neighbour; to offer unto God for him the cares of your [illegible] the Prayers of your [illegible]; to make mortification [illegible]ersons in the exercising [illegible]charges; to let your Vertue be examplar.

To give what you have, and what you are for the good of Souls, and the Glory of God; To bear patiently the discommodities and disturbances which happen in the performance of your Duty; not to be discouraged with the successes of improsperous Endeavours; to Pray fervently for the Salvation of Souls; to assist them both in matters

Spiritual and Temporal, according to your Power; to root out Vice, and plant Vertue and good manners in all, who depend on you.

Of Charity in Conversation.

Charity, in ordinary Life consists in taking in good part the Opinions, Words, and Actions of our Equals; to slander no Man, nor despise any; Honour every one according to his World; to become affable to all the the Afflicted; to feel; to suffer with Successes of those who are in the good ty; to carry the Heart of [illegible] your Bosom; to have more good deeds then specious Complements; to imploy your self diligently in the Works of Mercy.

The degrees of every Vertue.

THe Devout St. *Bonaventure* deciphers unto us certain degrees of Vertue, very considerable for Practise,

ctice, the names of which you may here partly see.

It is a high degree in the Vertue of Religion perpetually to extirpat some Imperfection, and much higher also daily to encrease in Vertue, and most eminent to be insatiable in matter of good Works, and never to think to have done any thing.

In the Vertue of Truth, it is a high degree to be true in all your Words, and much higher also to defend Truth Couragiously, and most supreme to defend it with the prejudice of those things, which are deareſt unto you in the World.

In the Vertue of Prudence, it is a high degree to know God by his Creatures, and much higher also to know him by the Scriptures, but most high to contemplate Him by the Eye of Faith.

It is a high degree to know your self well, and much higher to Govern your self well, and much higher to take a good aim in all your Affairs, but a most high degree aptly to ma-

nage the Salvation of your Soul.

In the Vertue of Humility, it is a high degree freely to confess your Faults, a much higher degree to bow amidst Greatness, as a Tree surcharged with Fruit; but a most high degree Couragiously to seek out Humiliations and Abasements, so to become conform to the Life of our Saviour.

It is a high degree (as sayes an Ancient *Axiome*,) to despise the World, and much higher to despise no Man; but more high to despise ones self, and most high to despise despight. In these four Words you have the whole Latitude of Humility.

In Poverty, it is a high degree to forsake Temporal Goods, and much higher to forsake sensual Amities, but most high to make a divorce from your self.

In Chastity, it is a high Degree, to bridle the Tongue, much higher to guard all the Senses, more high purity of Body, higher yet cleanness of Heart, and much higher an alienation from Worldly Amities, but highest of all

all to baniſh Pride, and Anger, which have ſome Affinity with Impurity.

In Obedience, it is a high Degree to obey the Law of God, and much higher to ſubmit ones ſelf to the Commands of a Man, for the Honour you bear to the Soveraign Maſter, but more high to ſubmit your ſelf with an entire reſignation of Opinion, Judgment, Affection, Will, and moſt high to obey in difficult matters, gladly, couragiouſly, and conſtantly, even to Death.

In Patience, it is a high Degree, to ſuffer willingly in your Eſtate, in your Kindred, in your good Name, in your Perſon, for expiation of your Sins, and more high to tolerat the aſperities of an Enemy, or of an ungrateful Man, you being Innocent, and much higher to endure much, and complain of Nothing, but moſt high to bear Croſſes and Afflictions, and to embrace them as Liveries of Jeſus Chriſt.

In Mercy, it is a high degree to give Temporal things, much higher to pardon Injuries, moſt high to oblidge

those who persecute us. It is a high degree to take pitty upon the afflictions of the Body, and more high to be Zealous for Souls, and most high notably to compassionate the Torments of our Saviour in the memory of his Passion.

In the Vertue of Fortitude, it is a high degree to Conquer the World, much higher to subdue the Flesh, most high to overcome ones self.

In Temperance, it is a high degree well to order your Eating, Drinking, Sleeping, Watching, Game, Recreation, your Tongue, Words, and all the gestures of your Body, a much higher degree well to govern Affections, and most high to Purifie your Thoughts, and Imaginations.

In Justice, it is a high degree to give unto your Neighbour what belongs to him, a much higher to observe Reason with your self, and most high to offer up to God all the satisfaction which is due to Him.

In the Vertue of Faith, it is a high degree to be well instructed in all we

should

ſhould Believe, and much higher to believe it ſimply, and Religiouſly, and more high alſo to profeſs it by your good Works, and moſt high to confirm it by loſs of Goods and Life, when need is.

In the Vertue of Hope, it is a high degree to have good apprehenſions of the Power of God, much higher to entruſt all your affaires to his Divine Providence, and higher yet to Pray unto him, and to ſerve him with Fervour and Purity without Intermiſſion, and moſt high to Hope in Him, in the moſt deſperate and forlorn occaſions.

Laſtly, for the Vertue of Charity, which is the accompliſhment of all the reſt, you muſt know, it is of three ſorts. The firſt is Charity beginning. The ſecond Charity more confirmed, and the third is perfect Charity.

Charity beginning has five degrees. 1. Diſlike of paſſed Crimes. 2. A good purpoſe of Amendement. 3, A Reliſh of the Word of God. 4 Promptneſs in good Works 5. Compaſſion in an others hurt, and Joy at his good Happ. Cha-

Charity, more confirmed has five other degrees, The 1. a great purity of Conſcience, purged by a very frequent Examen. The 2. A leſſening of Concupiſcence. 3. A vigorous exerciſe of the inward Man: For as the good operations of exterior ſenſes are ſigns of the Health of Body: So the Holy imployments of the Underſtanding, the Memory, the Will, are tokens of a Spiritual Life. 4 A ready obſervation of the Law of God 5. A taſteful Knowledge, of Celeſtial Verities and Maximes.

Perfect Charity likewiſe reckons up five other degrees. 1. To Love ones Enemies. 2. To take Adverſities contentedly and couragiouſly. 3. To have no Humane Reſpects, but meaſure all things by the fear of God. 4. To be free from the Affection of Creatures. 5. To hazard your ſelf for the Salvation of your Neighbour.

There are alſo added nine other degrees of ſeraphical Love, which are Solitude, Silence, Suſpenſion, Inſeperability, Inſatiability, Indefatigabi-

bility, Rapture, Languor, Extasie, which would require a long discourse, but it is from the purpose of my present Intention.

Four orders of such as aspire to Perfection.

SECTION V.

CONsider at this time what Vertues, and in what degree you would practise them: For there are four sorts of People, which aspire to Perfection.

The first are very Innocent, but nothing generous for the exercise of Vertues. The second, besides Innocency, have courage sufficient to busie themselves in worthy Actions, but are very sparing towards God, and do measure their Perfections by certain limits which they will not in any sort exceed: Wherein they are not unlike the Ox of *Susis*, who out of a Well drew his usual number of Buckets of Water, cheer-

cheerfully ; but do what you could, it was impossible to make him go beyond his ordinary proportion. The third order is of the Fervent, who are Innocent, Generous, and Vertuous, without restriction, but they will not take charge of others, thinking themselves troubled enough with their own Bodies, wherein they may many times be deceived.

The fourth order comprehends those, who being enabled through much industry, do Charitably open themselves to the necessities of their Neighbour, when their help is called on, thinking it is to be in some sort Evil, not to be good, but for ones self.

Observe what God requires of you, and be you an emulator of the most abundant Graces : But if the multiplicity of these degrees of Vertue trouble you , I will shew you a Way of Perfection much shorter and more easie.

A

A short way of Perfection, practised by the Ancients.

SECTION VI.

THe ancients had this Custome to reduce all Vertues to certain Heads, and some addicted themselves with so much Fervour and Perfection to the exercise of one sole Vertue, that possessing it in a Supreme degree, with one single Link they insensibly drew along the whole Chain of great Actions. One studied all his life-time the Government of the Tongue, another Ab- other [illegible] another Meekness, and an- at the Death of a So[illegible] it was found *Or*, (as sayes *Pelagius*) that he [illegible] named never told a Lie, never sworn an Oath, never Slandered, never spoken but upon Necessity: So *Phasius* (as writes *Cassian*) said upon his Death-bed, that the Sun had never seen him take his Refection: For he every day Fast-

ed

ed, till the Sun was Set. So, *John* the Abbot witnesses, that the Sun had never seen him in Anger, that he never had done his own Will, nor had at any time taught others that which he had not first practised himself. There was need of much strength of Spirit to come to this. If you desire matters more imitable be you assured you will lead a good Life, disposing your self perpetually to the practice of these three Things: *To abstain, to suffer, to go forward in well doing*, as sayes St. *Luke* in the Acts of the Son of God, *To Abstain.* 1 By abstaining from all unlawful Things, and sometimes even from lawful Pleasures, out of Vertue 2. By mortifying Concupiscence, Anger, desire of Estimation, senses, your 3. By judgment, and continually getting some Victory over your self, by the mastery of your Passions. *To Suffer* 1. By enduring the burthens of Life with great Patience, accounting your self happy to participate in the Pains of our Saviour; which are the most

most noble Ensigns of your Christianity. 2. By endeavouring to use a singular Meekness in bearing with the Contradictions, and Defects of others. 3. By undertaking some austerities of Body, with Counsel. 4. By holding a firm Footing in Goodness, already begun. For as said old *Marcus* the Hermite: The Wolf and the Sheep never agree together, to breed up their Young: So Labour and Loathing never make up perfect Vertue. *To go forward in well doing*, By becoming diligent, & obliging towards all the World. every one according to his Degree: but above all, have still before your Eyes, the list of the Works of Mercy, as well Spiritual, as Temporal, as a lesson whereon you are to be Seriously Examined, either for Life or Death Eternal. And for this purpose some Saints had for all Books these Words in their Library.

To

To Visit.	To Teach.
To Quench Thirst.	To Counsel.
To Feed.	To Correct.
To Redeem.	To Comfort.
To Cloath.	To Pardon.
To Lodge.	To Suffer.
To Bury.	To Pray for the Dead.

The best Art of Man, is to oblidge another. The time will come when Death will disarray us even to the Bones, and leave us nothing, but what we have given to God.

Meanes to become Perfect.

SECTION VII.

FOR this purpose you must be perpetually watchful over your Actions, and be like a Seraphim sprinkled all over with Eyes and Lights, as *Bessarion* said. You shall know your progression in Vertue, when purged from

from great Sins, you begin to apprehend the least, when you shall feel your self free from ardent desires of interest, and Honour, when you shall have discharged your Tongue from Slander, and Vanity, when your Heart becomes very much purified in its Affections, and that you draw nearer to Indifferency. The means to make your self perfect in this manner, is. First, to be enflamed with a fervent desire of Perfection. Secondly, not to neglect the extirpation even of the least Imperfections. Thirdly, to have a good Director, who may be unto you, as the Angel *Raphael* was to Young *Toby*, and consequently to conferr often with Spiritual Men, and to be enflamed by their Example. Fourthly, to make a Posy of Flowers of the Lives of Saints, that you may take unto you the Odour and Imitation of them. Fifthly, to render your self constant in good purposes, and to offer them up to God, as by the Hands of our Lady, and your Angel Guardian.

How

How one ought to Govern himself against Temptations, Tribulations, and Obstacles, which occur in the Way of Vertue.

SECTION VIII.

IN fine, seing in the practice of Vertues, you must still have Arms in Hand, to destroy the powers of your Adversary, and to advance the Affaires of Salvation, recal to your Memory the Twelve Maximes which I proposed against those Obstacles, which may happen. The way to resist Temptation is not to frame within your self a Spiritual insensibility, which is moved at nothing. It is hard to attain it, so sensible is Self-Love, and had you it, it were to be a Stone, not a Man. It is not to drive away one Temptation by another, and to do one Evil to be freed from another; for to pursue such a course, is, like washing ones self with

with Ink. It is not to hide one from all accidents that may fall out, and never to do good for fear you must fight against Evil, but to resist Courageously in that manner as I will shew you; that great Man *John Picus* of *Mirandula*, has collected twelve notable Maximes, the practice of which is most profitable to enable you for Spiritual Combat.

1. Maxime. That you must be Tempted on what side soever it happen: It is our Profession, our Trade, and our continual Exercise. The *Eagle* complains not of Her Wings, nor the *Nightingale* of Her Song, nor the *Peacock* of Her Train, because it is their kind, and it is as natural for Man to be Tempted, as for a Bird to Fly, to Sing, to prune her Feathers. If you forsake the Way of Spiritual Life, fearing to be Tempted, and turn towards Worldly Contentments, hold it for an infallible Truth, you shall thereby become the more engaged in them, and which is worse, without Comfort, without Honour, Merit, or Reward:

You

You shall cast from you a Paper Cross, which if you knew well how to manage it, it would burthen you no more then Feathers do the Bird: You shall taste it off (say I) to take up another, Hard, Uneasie, and Bloody, and which will make you become a Companion with the bad Thief. The great Prelate *Sidonius Apollinaris* relates that a certain Man, called *Maximus*, being arrived at the height of Honour, by Unlawful and Indirect Wayes, was much troubled from the very first day, and breathing out many Sighs, spake these Words, *O* Damocles! *I esteem thee most happy to have been a King only the space of a* Dinner *time: It is now a whole day that I am such, and I can no longer endure it.*

2. Maxime. Remember that in the Affaires of the World, we long Combat, we Travel Painfully, and Reap Fruitlesly. The end of one toil is the begining of another, nor in our pains taking have we any other Hope but perpetually to Labour, and a Tem-

por-

poral toil draws after it an Eternity of Pain.

3. Maxime. Is it not a meer folly to believe a Paradise, a Life Everlasting, a Jesus Christ, who made a ladder of the Cross, to ascend to the Throne of his Glory, and you mean while to be desirous to live here with Armes a Cross? To see the Master open the Way of Heaven through so many Thorns, and the Servants to be loath to tread on any things but Flowers? To see under a Head all wasted and worn with Sufferings, a delicate Member, as one should put Feet of Flax to a brazen Colossus.

4. Maxime. Were there no other Fruit in Tribulation, but the conformity which we thereby have with Jesus Christ, the soveraign Wisdom, that would be a high Reward. A brave Captain said to a Souldier, who died with him: Thou who wouldst have been unknown all thy life time, it is no small Honour for thee to Die to day with thy Master. And who would not account it for a great Glory to

have the Son of God for Captain, for Companion, for Spectator, for Theater, for Guerdon in all his Afflictions, and Tribulations? Who would not Esteem it a great Dignity to be daily Crucified with Him? To stretch forth his Armes, and Hands upon the Crois, by with-holding them from Violences, from Rapines, Concussions, into which the Spirit of lying transports us? To fetter your Feet, by hindering them to run after the unbridled desires of your Heart? To make bitter your Tongue by subduing the pleasures of Taste? To cover your Body all over with Wounds by suppressing the incitements of the Flesh, by a Holy Mortification? To lessen your self by the contempt of Honour, according to his example, who being able perpetually to walk on the Wings of Cherubims, would creep amongst us like a little Worm of the Earth? What a brave thing were it to say, that, which St. *Paul* did; *I bear the marks of my Saviour Jesus on my Body.*

5. Maxime, Not to confide in Humane

ane remedies, when you undertake
overcome a Temptation; It is not
thing which wholly depends on us,
is fit God go before, and that we
adily there contribute our free
Vill. For if he watch not over us,
will be hard for us to keep Centinel.
o Creature is so Weak, as he who
counts himself strong. Many good
ings are done in Man, which Man
oes not. And Man does not any
ood, which God does not, (sayes
e Council of *Orange*.) Who thinks
resist Temptations without his Help,
like him who hastens to the Wars,
nd stumbles at the threshold of the
oor. And therefore an effectual
eans in this Battel is to be very dili-
nt in Prayer, especially at the first
ntrance of a Temptation.

6. Maxime. When you have van-
uished a Temptation, take good
eed, you do not presently lay down
rms and become Remiss, as if you
d no other Enemy to fight withall.
s Distrust is the Mother of Safety,
over much security is the Gate of

Danger. If your Enemy perpetually roame up and down like a roaring Lyon, become you on the other side a watchful Lyon in the centinels of the God of Hosts.

7. Maxime. Content not your self only not to be beaten, but Assail your Enemy. When Sathan layes a Snare for you, make you it an Instrument of Merit. If he present you a good Work which glitters in the World thereby to tempt you with Pride, do the good Work and leave Vanity, referring, and applying all to the greater Honour of God.

8. Maxime. When you are in combat fight Couragiously, as if you were already certain of Victory. Turn away the Eye of your consideration from what you Suffer, and hold it perpetually fixt upon the Reward. A great unhappiness which makes many to fall headlong into Temptation, is that they have their mind so bent upon the thought of the Trouble, that they cannot have time to reflect on the Reward, which waits on them.

Whe

When the forty Martyrs were in the frozen Lake, thirty nine of them had their Eye on the future Crown, which they expected, and one of them thought upon nothing but his Torment, All of them remained Victorious except this wretched Creature, who loosing the Glory of Patience, came out of the Lake, to Die presently after, in Infidelity. Do you not Imagine that, that which Comforted our Saviour on the Cross, in the bottomless Abyss of Calumnies, and Dolours, was a Mirror of Glory, wherein he beheld all his Passions Crown'd? See what you are to do: stay little on the present, and rest in a strong apprehension of the Future, and ever have these Words of St. *Paul* in your Heart. *A moment of Tribulation, produces in us an Eternal weight of Glory.* Fight then bravely as if it were the last Temptation which should Assail you, and be you assured that herein rests the proof of your Predestination. When you have overcome it, govern your self like one who is ready prest to re-enter into.

the list, and make one Victory the steps to another.

9. Maxime. Though you be Valiant, brave not Temptation, by casting your self into the occasions thereof, through presumption of Heart: He who much affects hazard, in stead of finding Glory, shall trace out his own Tomb.

10. Maxime. A Soveraign means, to Conquer Temptations, is seasonably to discover the Countenances of them, freely to open your Heart to your Ghostly Father, to declare your Thoughts, well to understand them, to consider their Nature, and to see the Power they have over your Soul. That ordinarily happens, which the good *Epictetus* sayes. It is not the thing that troubles us, it is our Fantasie. How many Temptations would be overcome by slighting them, if one took but a little leasure to laugh at them? We make Elephants of Flies, and in the confusion of our scattered Thoughts, we apprehend Dwarfs as if they were Gyants: We are like little Children

Children, who for fear of a Vizard hide themselves, crying in their Nurse's Bosoms: But take away the Vizard, and give it them to handle, and they will make sport with it. How many things seem Terrible and Impossible to us, which we find Ridiculous, and easie to overcome, if we put but a Finger to them? In Temptations of pusillanimity, it is good to represent to your self the false Gyants, as Dwarfs: But in that of Concupiscence, you must not despise any thing, rather fear little Threads, as if they would become hudge Cables. Both in the one and the other, there is nothing to be done, but to dash these little *Babylonians* against the Stones, withstand beginings, and suffer not your Enemies to fortifie themselves to your prejudice.

11. Maxime. The stone of offence and scandal to many is, that they lively represent to themselves the sweetness of Sin, but never consider the Glory derived from the Victory over Sin. As soon as a Man is plunged

in the puddle thereof, behold a bluſhing Soul, drenched in Penſiveneſs, Melancholy, and Deſpair, whom a loathſome pleaſure, which has paſſed away as a Dream, furniſhes from a Dream with a huge heap of Scorns, Sorrows, and Confuſions: Whereas on the contrary he who has reſiſted, finds himſelf content, generous, advanced and ſatisfied with Holy Comforts, which come from the Paradiſe of God. Few Men revolve this Thought, which St. *Cyprian* ſo much recommends: Which is the cauſe why the number of the Damned is ſo great, and yet doth it not ſeem to you a matter very reaſonable, that a man, who a thouſand times has yeilded, once in his life time try the ſweetneſs that is in the Victory over a Temptation, to rejoyce for ever? many have been diverted from a great and manifeſt Precipice, by conſidering theſe Words. Well! go to! *To yeild to Sin, what will be the end of it. So dearly to purchaſe Repentance? To render up a renown of ſo many Years, as a prey*

to

to a most unhappy moment of pleasure? Where is the Faith promised to God? Let us at least seek out some place where He is not; and where is He not? So many Stars, so many Intelligencies, wherewith the World is replenished, are as many eyes of God to behold thee? He himself looks into the bottom of thy Conscience. Ask leave of him if thou wilt Sin. But how will you obtain it? Exercise a little Patence, and this Temptation will vanish away as a Cloud. Thou goest about to commit a Sin, the pardon whereof is very uncertain, but it is doubtless throughout all Eternity, (when thou hast committed it) God himself cannot make it to be undone.

12. Maxime. Think not you are the less acceptable to God, when he suffers you to be Tempted, yea with dishonest Temptations, which to chast Souls are extreamly irksome, Alas why! If St. *Paul*, that Cherubim scorched with Celestial Ardours, who fixed his Foot upon the front of Stars, (if we follow the Opinion of St.

Ambrose, *Theophylact*, and *Oecumenius*) felt the stings of Concupiscence in a Flash rapt to the third Heaven, think you, you having some good dispositions to do well, you needs must be freed from the Wars of Nature, which perpetually keep in the Lists of Humility, your mind a little too indulgent to it self.

Finally, follow the Counsel of *Cassian*, daily consider the Passions which grow in your Heart, as a Fisher-man beholds the Fish swiming in the Water, of purpose to catch them. Look upon that which is most predominant in your Heart, from what Root it rises, when it began, what progression it has made, what Empire it ordinarly usurpes on your Soul, what effects it produces, whether it be Sensual, or Spiritual, what uses to foment it, what Remedies have most served to divert it? Provide Meanes and Counsel to extirpate it, proceed therein with Courage and Fervour, as in the acquisition of an incomparable Good.

But observe there are some, are

Tempt-

Tempted with a fear to be Tempted, and who are passionate (sayes *Tertullian*) for fear to become passionate, who are distracted out of the apprehension of distractions, which they too troublesomly reject. Sleight Temptations must be driven away by contempt, Great by a good renountiation, and if they often and violently disturb us, and that we cannot so readily apply remedy thereunto, let us take it as a Spiritual Martyrdom.

Remedies against Passion, and Temptations, which proceeds from every Vice.

SECTION IX.

First. To consider that Passion is a motion of the sensual Appetite, which proceeds from the Imagination of Good or Ill, with some alteration of the Body.

2. That there are Eleven Passions, six in the Appetite of Concupiscence,

which are Love, Hatred, Desire, Aversion, Joy, Sadness.

Five in the Appetite of Anger; Hope, Despair, Boldness, Fear, Wrath. That there are two wayes to overcome all Passions, the first whereof is a Precaution of mind against all occasions, and vain apparencies of all Worldly things, and the second a serious imployment on better things, as Prayer, Study, Labour, and Affaires: But above all, you must ask of God the Light, and strength of his Holy Grace, which infinitly surpasses all Humane Remedies.

Let us now add some preservatives against Passions, and the most ordinary Vices.

Against carnal Love.

Carnal Love is an inordinate Inclination to the impure pleasures of the Flesh, which is accompanied with blindness of Heart, with Precipitation, Inconsideration, Inconstancy, Hatred of God, (because he forbids Evil bodily Pleasure,)

sure,) with an exorbitant Affection of this present Life, and with the despair of Life Everlasting.

1. Against this Vice we must consider the barrenness of Worldly Loves, which are the true Gardens of *Adonis*, where nothing is to be gathered, but petty Flowers environed with many Thorns.

2. To set an estimate on things, and not to be deceived with Semblances,

3. To guard your Senses, to fly the opportunities, and occasions of Sin, and above all to have a particular recourse to God, upon the first impression of Thoughts.

4. To pull your self by main strength from the presence of Objects, and to divert your self by serious Thoughts, and good Imployments.

5. Often to set before your self the Imperfection, the Ingratitude, the Levity, the Inconstancy, the Terachery of Creatures, which we most servilely affect.

Against

Against Aversion, Hatred, and Envy.

Envy is a discontent at anothers good, which is accompanied with Hatred, Sadness, Ill Joy, Slander, Inventions, and cunning Practices to hurt another, if you desire to resist it.

1. Esteem nothing great in this World; This is the way not to envy at all.

2. Love only the great inheritance of the Land of the Living, which is never lessened by the multitude, and store of those who posess it.

3. Consider attentively the Motives, which stirr us up to the Love of our Neighbour, as the participation of one same Nature, same Life, same Blood, same Profession, and so many other Reasons, which are as many knots of Amity.

4. The wretched Life of *Cain* one must lead in the Envy, Anxiety, Unquiet, and rage of a distempered Mind, which causes the Immortality

of

of its Essence, to contribute to the Immortality of its Punishments.

5. To see how Envy e're it is aware oft times serves for the Exaltation of such as are Envyed.

Against Desire, Hope, and Worldly Joy.

Desire, is a Love of a good absent; Hope, a motion of the Appetite, which pursues the knowledge one has of a good Future, possible, and some what difficult; Joy, a contentment of the Mind in the fruition of a good. Against these Passions when they are irregular, you must represent to your self.

1. The disturbance of a pining Spirit.

2. The insatiability of Desires.

3. The Combats and Battels which must often be waged to satisfie one sole Desire.

4. The dishonour of refusal insupportable to a Generous Soul.

5. The dependance and servitude, which

which must be undergone to be acceptable to those, from whom we expect the accomplishment of our wishes.

6. The facility we have in offending God by over much greediness of Temporal things.

7. The wretched and fleeting pleasure we take in things most ardently desired.

8. That God often permits us the accomplishment of our desires, for punishment of our Imperfections.

Against Sadness and Despair.

Sadness is a pain of the Mind for some Evil happened. Despair, an absence of a good Impossible, or which we Judge to be such. There is a Holy Sadness, as is that we conceive for the Passion of our Saviour, or for our Sins, which is a gift of God, and not a grief.

There is a Furious one, which has no Ears, and which is rather cured by Miracles, then Precepts.

There

There is one Natural which comes from humor and another Vicious, which is fed by ill habits, and neglect of ones Salvation.

1. Against this we must consider that our Desires and Loves ofttimes cause our Sadness: and that the true means to lessen the Cares which Devour us, is to sweeten the sharp, and ardent Affections we have towards Worldly things.

2. The little account we make of God is the cause we often trouble our selves for frivolous Things, either such as threaten us, or such as are happened. He who would throughly love our great God, who deserves to possess all the love of Heaven and Earth, would have no farther Fear, nor become Sad, unless He purposely forsake him.

3. There are none but the Teares of the Damned which are remedileſs, one who may yet be in the way of Heaven, should not undertake the condition of a little Hell, and he who can Hope this great All, ought not to be contristated with any thing. *Against*

Against Evil Boldness.

Evil Boldness is an undertaking presumption, against which we must Think.

1. That to behold in Evil things, is to have a deadly Instrument of your own unhappiness, which makes all the exorbitancies of your Heart to break forth, to render them the more Punishable.

2. That there is no assured Boldness against the Power of God, who in the twinkling of an Eye overthrowes the Sons of *Titan*, to speak with the Scripture.

3. That the strongest things are destroyed by the weakest. Lyons have been devoured by Flyes, and wretched rust, consumes the hardest of Mettals.

4. That to be Bold out of the presumption of strength, is the way to become ridiculous in your Enterprises, and unfortunate in your Successes. You must not soar to the Sun with the Wings

Wings of a Batt, nor sail over the Ocean in the shell of a *Tortoyse.*

Against Fear.

Fear is an apprehension of Evil to come, which you shall Vanquish with these Considerations.

1. Neither to desire, nor love any thing Inordinatly. This is a passage to Tranquility, whereunto Fear never arrives.

2. To have a strong Charity towards God, and to love Him frequently, not doubting to be reciprocally beloved by Him. This is the way to enter into a strong Confidence: For what Evil can we fear against us, when God is for us.

3. We many times fear Evils, which are the Sources of great Blessings, some are not really Evils, other are much less then we make them, other will never happen. Why will you put your self into a Prison where you are not, or on the Rack by your meer Imagination?

4. He

4. He who is resolved to suffer all which God will, takes an able Remedy against all sorts of Fear : For he that is Master of Sorrow, swayes over Fear, since the Evil present is more irksome then the Future.

5. There are natural Timidities, which are extreamly tyed to Flesh, unless we Vanquish them, and sweeten them by acquainting our selves with the things we fear, and by conversation with Persons Confident and Couragious.

Against Anger.

Anger, is a motion which proceeds from the Opinion of Contempt : Against which we must consider.

1. That it deprives us of six things very precious, to wit, of Wisdom, of Justice, of Civility, of Concord, of Truth, and of the splendor of the Spirit of God.

2. That it suddenly transfigures a Man into a little Monster.

3. That it is prejudicial to Health, which we so tenderly love. 4. Be-

4. Besides that, it much vilifies the Person, who is surprised with it, and especially if he be in any eminency of Life, or Dignity.

5. That its effects are Cruel, Devastations Pernicious, Successes shameful, and falls, most often Irreparable.

6. The contentment we have to have keept back an ill Word, which might have marred a good Business.

7. Alienation from curiosity and niceness, cutes the Sinews of Anger asunder. The less we are Curious, the more we are Humble; and the more we are Humble, the less we resent the offence of Things which are without us.

8. We must prevent occasions, and not give over much Power in our Heart, to all those Things, the loss of which may trouble us.

9. To eschew accidents of Place, Persons, Recreations, and of Affaires, which use to trouble the peace of our Mind.

10. If you find your self inwardly moved, to bridle the Tongue, that the resentments of the Heart appear not

not outwardly, to re-enter into your self, and to ask truce of your Passion, constantly Believing, that we shall Pardon many Offences, if we begin but to understand before we grow Angry.

Against Vanity and Pride.

Pride is an irregular appetite of proper Excellency, which consists in four principal Things, which are; To ascribe the good you do wholly to your self, and that it is due to your Merits; To presume of your self, To atribute that to your self, which is not in you, To despise others, with desire to be, and to seem Singular.

1. Against this Passion it is good to often set before your Eyes the notable Vanity of all Worldly things.

2. The misery of our present Condition, wherein all things invite us to Humility.

3. The Vanity of Opinion, which has nothing in it but Wind.

4. The Blindness, Incapacity, Incon-

onſtancy, and Perverſneſs of the udgments of Men, who many times ove, and admire all that, which is he moſt Vicious.

5. The frailty of Honour, and reutation ſought by unlawful Wayes.

6. The Torments and Tortures of Vain Spirit.

7. Inflation in good Succeſſes, and aintneſs in Bad.

8. The ſurpriſal of your ſleights, nd Weakneſſes, which cannot be hiden from the moſt Judicious.

9. The Worm which gnawes all ood Works by the means of Vanity, nd ſhameful deprivation of Eternal leſſings, to labour in the ſearch of erreſtial Smoakes.

Againſt Gluttony.

Gluttony is an inordinate Appetite f Meat and Drink, if you deſire to vercome it.

1. Repreſent to your ſelf the miſerble State of a Spirit Brutiſh, and beyred in Fleſh.

2. The

2. The hardneſs of Heart.
3. The ſtupidity of Underſtanding.
4. The infirmities of Body.
5. The loſs of Goods.
6. The ruin of Reputation.
7. What a horrour it is to make the members of an unclean Creature, the members of *Jeſus Chriſt.*
8. What an indignity it is to Adore and ſerve the Belly, as a brutiſh and baſe God.
9. The great inundation of Sins which proceed from this Source.
10. The puniſhments of God upon the Voluptuous.

Againſt Liberty of the Tongue.

Liberty of Tongue is an itch to ſpeak without limit, againſt which we muſt conſider that it is the Throne of Vain Glory.

2. An undoubted note of Ignorance.
3. The Gate of Slander.
4. The fore-runner of Floutes.
5. The Architect of Lying.

6. Th

6. The desolation of the Spirit of Piety.

7. The dissipation of the custody over the Heart.

8. The inseperable Companion of Idleness, as witnesses St. *John Climachus*.

Against Sloth.

Sloth is a remisness of Spirit in Vertuous Actions, which is accompanied with an effeminate softness, with a Dulness, with an over much love of Life, with an apprehension of Labour, and of all things uneasie to Flesh. Against which we most weigh.

1. The indefatigable toil of all Creatures in the natural and civil World.

2. The facility of good Works, since Grace was given by JESUS CHRIST.

3. The anxiety of a Spirit wandring and floating.

4. The shame and contempt.

5. The confusion at the Day of Judgment.

6. The loss of irrecoverable time.

Against Avarice.

Avarice is an excessive desire of gain which is waited on by hardness of Heart, Disturbance, Violence, Deceit, Perjury, and Treason. It bereaves the mind of the hope of Heavenly things, it fixes it to the Earth, makes it odious to others, insupportable to itself, and many times drenches it in the last of Miseries.

THE CHRISTIAN DIURNAL.

THE THIRD PART.

Affaires. and their Importance.

SECTION I.

THE third Imployment of the Day, is in the Affaires we handle, whither it be for the publick, or for your particular in the Government of your Family, or in discharge of some Office. A good Imployment is a good Devotion, and there is nothing more to be feared then Idleness, which is

the very Source of Sin. He who Labours (said the Ancient Fathers of the Desart,) is Tempted but with one Devil; he who is idle has them all at once. No Man is so Noble, who ought not to find out some manner of Imployment. Had Iron understanding, it would say, it had rather be used in frequent Labour, then to grow rusty in the Corner of a House.

Two Heads, to which Affaires are reduced.

SECTION II.

WE must in Affaires consider the *Substance* and the *Form*. The *Substance*; for it is a great Wisdom to make a good choice in this point, to undertake good Imployments, to leave the bad, which do nothing but trouble the mind, and choke the sense of Devotion, especially when there is no Obligation to undertake them. Those are truly ill in Health who out of curio-

si-

sity interpose themselves, to know, to do, and to sollicite the affaires of others: It is enough (sayes the Emperour *Antonin*) for every one in this life to do that well, which he professes. The Sun does not the office of the Rain nor Rain of the Sun. Is it not a meer frenzy, To see Men in the World, who have nothing to do, but to meddle with all, and perform nothing.

As for *Form* in the exercise of Charges, of Offices and Affaires, therein must be used *Science*, *Conscience*, *Industry*, and *Diligence*. *Science*. 1. In learning that which is profitable to be known, for discharge of your Duty. 2. In informing your self of that from others which you cannot understand by your self. 3. In giving Ear most gladly to advice, by examining, and pondering it with Prudence, and in all things directing your self by Counsel. *Conscience*, In performing all with good intention, and great integrity, according to Laws both Divine and Humane. *Industry*, In doing all things Discreetly, Peaceably, with more

Fruit then noise: In such sort that no anxiety may appear in Imployments, like unto that Prince, of whom an Ancient said, That in his most serious Affaires, he seemed alwayes at leasure. *Diligence*, In carefully spying out occasions, and doing every thing in time and place, without *Disorder*, *Confusion*, *Passion*, *Hast*, *Irresolution*, and *Precipitation*. These are the defects which for the most part destroy good Order. He who has never so little understanding and good disposition, shall ever find wherein to busie himself (especially in works of Mercy,) amongst so many objects of the miseries of ones Neighbour.

Of the Government of a Family.

SECTION III.

HE has somewhat to do, who has a Family to Govern. A good Father who breedes his Children well, that they may one day serve the Com-

mon-

mon-Wealth performes an important busineſs for the publick. A Mother who traines up a little *Samuel* for the Service of the Tabernacle, as did St. *Monica* her Son *Auguſtine*, obliges all poſterity. A Maſter, and a Miſtreſs, who keep their domeſtick Servants in good Order, Merit much before God and Men. Four things very conſiderable are to be uſed therein, *Choice*, *Government*, *Example*, *Entertainment*.

Choice, In the conſideration of the Quantity, Quality, Capacity, Fidelity, of thoſe whom you take into your Service. As for Quantity, it ought to be proportionable to your Eſtate, and Revenews: It is a folly to make oſtent of a number of Servants for meer Vanity: As did *Herod* the Sophiſter (according to the Relation of *Philoſtratus*,) who allowed his Son twenty four Pages, every one of which bare the Name of a Letter of the Alphabet: For ſo blockiſh was this Child, that he could not otherwiſe learn the firſt Elements. The Stars, which are leaſt in

Compass, are neareſt the Pole, and Men leaſt embroiled in Affaires, many times moſt approach unto God. A hudge Pomp of Followers, is an Argument of much ſcarcity: Were there ſuch a Beaſt, as the Hebrew Fables feigned, to whom we ſhould daily give the Graſs of a thouſand Hills, for his ſhare, would you account him more happy, then the little Nightingale, which is ſatisfied with a few Seeds, or the Bee which lives on Dew? The Rich Man has need of many Crowns, the Poor of a little Bread: Both are indigent, yet the one leſs then the other, ſince he has leſs need. A great train of Servants makes not a Man the more happy: For there is not any one a greater Maſter, nor better obeyed, then he, who well knows how to ſerve Himſelf.

For Quality: Take good heed leſt you reſemble Sorcerers, who will not ſtick to ſee the Devil, ſo they may make uſe of his Service for their purpoſes. Either you muſt take good Servants, or make them ſuch; In the one caſe

case there is good hap, and in the other very often much difficulty: For many are not unlike St. *Vincent Ferrerius* his Ass, who did more for a Carter, who called upon the Devil, then for his Master, who lead him along a Gods Name; which the Holy Man seing, he ridd himself of him, not being able to endure such brutishness, even in a Beast: And can you imagine, that for the necessity of your Affaires, it would be fit for you to bear with a Man who has neither God, nor Conscience: That so your Children may thereby at first suck in the Venom of his Conversation.

For Capacity, It is most certain, that besides Honesty, there must be Ability in Charges: And altho' it be said that Saints are good for every thing, yet God does not alwayes give them both the desire and the meanes to deal in all manner of Professions. Our Abilities are limited, as are our Minds, and every one has his particular Talent, which ought to be understood by such as will make use of it.

For Fidelity, It is one of the Qualities, which the Gospel attributes to a good Servant: You have reason to require it, and prudently to observe it, not by suspicions and jealousies, which serve to no other use, but to vex those who have a disposition to do well. A Man many times is made Faithful, and Loyal by being thought so, and divers by perpetually fearing to be deceived, have Taught others to deceive, shewing them the ready way to Sin by their distrust, as (sayes the Roman Philosopher,) you must afford your Officers the Command and Liberty, which their places require, and not every Hour reprehend them for trifles: Howsoever you must carefully reserve the main State of your Affaires to your own Knowledge: For it is as great a folly indifferently to trust all Men, as to be diffident of all the World.

Of

Of Government of Spiritual Things.

SECTION IV.

WHen you have happened upon a good choise, Government is no difficult matter: For St. *Augustine* sayes, there is nothing so easie as to perswade good among those who much desire to put it in Execution. Govern your Family in that manner, as the good St. *Elzear* did his, of which the Reverend Father *Binet* has framed so native a Pourtraict. First banish Vice and Scandal from your House. Let Love-daliances, and such unworthy things never approach thither, no more then the Serpent to the Flower of the Vine: Let not Surfet and Drunkeness, nor loose Riot so much as know your Gate: Let Game find no harbour there: Let neither uncican Word, nor Blasphemy be heard, because as *Nebuchadnezar* caused the Pages which waited on him to learn his Language: So the Devil

teaches those his Dialect, who already seem to be in his Power.

Vice being exiled, accustom your houshold People to some Devotion, causing them carefully to hear Mass, especially on Festivals commanded, calling upon them to frequent the Sacraments according to their Condition, and assembling them as St. *Charles Borromeus* did in the Evening, or at some hour of the Day, to say some Prayers together, if conveniency of place permit: As also to see how they are instructed in the Articles of Faith.

Your example will do more, then all your Words: For the life of a good Master and Mistress is a perpetual Censure in his House. Those who seek to gain their good Opinion, desire to be like them, and by that means whilst they endeavour to be esteemed, they become good. We live in an Age wherein we stand more in need of Examples then Precepts. Servants cleave to the Pillars of a House, as Ivy to great Trees, and in a Word at the Command of Great ones all Wills

are

are of Wax, so flexible they are, It is fit likewise (to make good this Opinion) that you be liberal according to your means in the entertainment of your Family by honourably disposing of requisite expenses, both in matter of Necessity, and *Decorum*, For Nets are used to catch Fish, and liberality as Golden threads to catch Men.

Besides, forget not in the main manage of your Affaires to invoke most particularly the assistance of God, oft-times saying over these Words of *Solomon* in the Book of Wisdom.

My God, give me the Wisdom which waits on thy Throne, send it from the Sanctuary of Heaven, and the Seat of thy Majesty, that it may abide with me, travel with me, and may make me to know thy Blessed Will, to put it in Execution.

Preserve your self from indiscreet haste in the beginning of a Business, from anxiety in the Progression, and despair in the End. If your project pro-

proceed Well, give praiſe to God, & example of modeſty to your Neighbour. But if matters ſucceed not to the Tone of your own liking, practiſe to follow the meaſure of the Divine Providence, which makes all the Harmonies of the World: The ordering of a Buſineſs is in your Power, not the Event. You muſt not wiſh all matters may happen as you would, but take them as they happen. Accuſtome your ſelf not to be contriſtated at Worldly accidents, no more then you would be at an ill Dream. For all here below paſſes away as a Dream: And we do much, if looſing all we retain this Belief, but by a long ſoothing of our proper Wills, we have almoſt forſaken (as ſayes *Caſſian*) the ſhadow of Patience.

Ad-

Advice for such as are in Imployments, and Governments.

SECTION V.

Saint *Bonaventure* wrot an excellent Treatise, which he calls the Wings of the Seraphim, wherein he gives most sage Instructions to those, who are in office and Government, whereof here in Part, take the Substance, and Marrow, which I intreat you throughly to Taste. He gives the Seraphim six Wings, the first is, The Zeal of the Honour of God, which you shall attain to by observing four Things, To wit

1. Neither to commit, nor give to those who are under you the least suspition of Evil, or Sin.

2. Not to permit it in any kind, notwithstanding the allurements which may sooth you upon one side, and the importunities which will assail you on the other.

3. Never

3. Never to be willing that an Evil Act be done before it come to your Knowledge, for that were to betray your Conscience.

4 To Correct, and take away disorders as much as possibly you can.

The second Wing which you ought to have, is the *Spirit of compassion to* help the Sick, the Aged, the Feeble, the faint Hearted, the Afflicted, for they are poor Porcupines laden with Prickles, and Acerbities, to whom you may be a Sanctuary, and a Rock of Refuge

The third Wing is *Patience.* In so many Travels, and Cares, which are almost inseperable from Charges and Governments. Patience in the ill Success of Affaires, which does not alwayes prosper answerable to our Endeavour, and good Desires. Patience to tolerate the Ungrateful, who many times throw Stones at those who give them Hony-combs, not much unlike the *Atlantes*, that shot Arrows against the Sun. Patience in the occasion of Words, and Affaires, when

one

one treats with such People, as are quickly displeased, and heated with Anger. It is a great Vertue to mollify them with a Sweetness, Peaceful, Silent and Charitable, and as it were to cast oyl into an enraged Tempestuous Sea. An Ancient, said, That he who could well endure an Injury was worthy of an Empire. His silence alone will disarme a Passionat Man, and prostrate him at his Feet, who seems loudly to Thunder over his Head.

The fourth Wing is *Example*, which is especially observed in three Things. 1. In putting into practice the good Counsels, and Precepts, which we teach others by Word. 2. In managing Dignity and Command, in a manner neither Harsh, Haughty, nor Arrogant, but Sweet, Affable, and Communicative. 3. In entertaining also a decent and moderate Gravity, that the character may not be Vilified, which God impresses on those, whom he calls to Charges, and Commands.

The

The Fifth, and principal Wing is called *Discretion*, without which all Verrues become Vices; For the Honour of great Actions consists not so much in doing Good, as in doing Good, well.

This Discretion is manifested in four Things, In managing good with good Judgment, In well Administring and dispatching Temporal Affaires recommended to your Charge, and amidst these Incumbrances, to Suport and preserve your self as fresh Water in the salt Sea.

The manage of Good is observed in three prncipal Acts. The first is to cause those, who are under you strictly to observe things Necessary, & which cannot be omitted without Disorder, or Scandal. The second, to win, and sweetly atract every one according to his Condition, his Capacity, and Discretion, to Works the most Perfect, wherein they have no formal Obligation. The third to dispose with a good Oeconomy, charges and burthens according to the inclinations

ons, and strength of those Spirits ou Govern.

As for Correction, either they are ight Faults of persons well condition- d whom you are to Correct (and hose are to be Handled with much weetness,) or they are covert Vices f some maligne Consciences, which ou neither ought, nor can Discover; Here you must exercise much Patience, ndustry, and Wisdom, to un-nestle Vice, and draw the winding Serpent out of his Cave, as by the Hand of a Mid-wife, (as sayes the Scripture:) Or they are publick Sins of desperate People, who offend without hope of amendement; to the infection of very many, and here it is where you must Fortify your self with all your Power, to take away the Evil, and the Evil-doers.

As concerning Temporal Affaires, use them in such sort, as we have said before, and take good heed you entangle not your Mind in them, as a Fish in the Net, depriving it of the Liberty of the Children of God, to serve the World.

Above

Above all, ever look well to your ſelf as the main and prime piece of your Government, keep your Conſcience clean, confident, and peaceful ſpeaking and doing all things with great Circumſpection, and never diſpiſing their Counſel, who are able to adviſe you.

Laſtly, your ſixth wing is Devotion, which is divided into three ſorts, the one Common, the other Particular, the third Continual. The Common conſiſts, in exactly performing duties of Piety within the limits of your Profeſſion, and to do them by way of Imitation of that Heavenly War fare, which is perpetually imployed in the Praiſes of God, and by way of edification of thoſe to whom you owe this good Example. Particular Devotion oblidges you to ſeek a particular refuge in the Tabernacle, following the ſteps of *Moſes*, according to the neceſſities of your Charge. Continual Devotion tyes you to a moſt Fervent exercise of the preſence of God, which you ſhall witneſs by having a deſire to

pleaſe

leaſe him in every place, in all occaſions, and in all actions, and by dedicating to him all your works before you begin them, and at the end of them to ſet the Seal of Thanksgiving, to his Divine Majeſty.

Imprint very deep into your Heart the Words of St. *Bernard*, which are in his firſt Book of Conſideration, fifth Chapter.

If you be a man of Imployment, and that all the World have a ſhare in you, Take a part in your ſelf, as well as others. Fruſtrate not your ſelf of a good, ſo juſtly yours, and be you none of thoſe, who travel inceſſantly, and never return back again to their Lodging.

THE

THE CHRISTIAN DIURNAL.

THE FOURTH PART.

Recreation, and neceſſity thereof.

SECTION I.

FOR as much as concerns Recreation, which is uſed in Company, at repaſt, in honeſt Game, in Walks, in good Converſation, it is neceſſary to divert the Mind and repair the Forces. *Caſſian* in his 24. Collation, chap. 21. tells, that a Huntſman having on a time found St. *John* the Evangeliſt ſporting with a Partridge, was amaſed

amaſed, how one, of ſo great repu-tation could entertain himſelf wit ſo ſlender a Recreation. The Holy Saint ſeing this man had a Bow in hi hand, asked him, why he did no always carry it bent, and he anſwerin it would weaken, and marr it, th Apoſtle replied, ſo is it with the min of Man, which muſt be ſometime unbent, that it may ſhoot the better.

Pleaſures of Taſte.

SECTION II.

NOte, you muſt unbend, no looſen the mind: Preſerve your ſelf from theſe exceſſes, which make Men now a dayes as Glutonous in the Eyes, as Belly. It is a ſtrange Vanity to affect the Reputation of knowing, and diſtinguiſhing the taſte of dainty Morſels, to ſet all your mind to ſerve that part of the Body, which has leaſt of the Soul, and to cheriſh a renown, which engroſſes only with the

the fumes of the Kitchin. Use not your Belly as *Caligula* did his Horse; for he allowed the attendance and Pomp of a Prince to a Beast, to whom Nature allotted nothing but Oates and Hay: Yet you do the like, when you bestow so much cost and endeavour to pamper the most bestial part in you, which the Divine Providence would have to be very sparingly nourished. Those great Feasts, which begin with Vanity, and are lengthned out with so much Riot, perpetually conclude in folly, and very often in Repentance. Nothing is gained from the pleasures of the Throat, but a body the more crazy, a Prison of Flesh the straighter, and a Death speedy. Unhappy are the Banquets, which the Hunger of the Poor accuses before God: It is above sixteen Ages ago, since they Burned the Tongue of the Rich Glutton, Buried in Hell, of so many Tuns of Delicious Wines, there being not left him one silly drop, to refresh Him.

If you desire to know what the Ban-

quets of the Ancient Christian were of, which should be the Model of ours, the excellent *Tertullian* frames a discourse thereof in his Apology. Our Feasts (saith he) shew in the beginning by their Name what they are: They are termed Charities, because they are instituted for the Comfort of the Poor: Our Table resembles an Altar, and our Supper a Sacrifice: We regard not what it cost us: It is a Gain to spend for pitties sake. Our Table has nothing which savoures of Baseness, Sensuality, or Immodesty; we there feed by measure, we there Drink according to the rules of Purity, we Eat as much as is necessary for those who must rise at Mid-night to offer their Prayers to God; we there speak and converse, as in the Presence of God, with Hands washen, and Candles lighted; every one repeates what he knows of the Holy Scriptures, and of his own Invention, to the Honour of God: Prayer concludes the Banquet, as it began it. From the Table we go unto the exercise of Modesty,

desty and Vertue: You would say if you saw us, that it were not a Supper we took, but a lesson of Sanctity; Alas! Compare the Feasts of many Christians to this, and you may as well paralel the Table of the *Centaures*, to the Banquet of Angels.

Take your refection as an Almes from Heaven, and complain as little as you can of your Viands ill dressed, shewing therein your little care of those things, which concern the Body.

Of Game.

SECTION III.

FRet not your self likewise in those Games of Hazard, which have in them so much Avarice, Fervour, and Flames. Should a Man commit no other Sin, but to be conversant a third part, or the moity of his time with Kings and Knaves of Cards, being invited to the Society of Angels, should he not do Ill? But besides

that this evil Game is the Invention of the Fiend *Zabulon*, as St. *Cyprian* obſerves in the Treatiſe he wrot, touching this ſubject; It is the Altar of Fortune, deteſted by the Prophet; It is the Shop of Deceit; The School of Avarice; The Apprentiſhip of Blaſphemy; The Skirmiſh of Choler, where Amities become enraged Thefts unpuniſhed, and ſweet Murders are committed, and from whence one commonly carries away nothing, but a Tempeſt in the Mind, Gall in the Heart, and Wind in the Purſe. Who can at the day of Judgment excuſe one that Games his Gold away with a profuſe Hand, and keeps back the Wages of a Servant, or the Life of a Poor Creature, that pines and quakes with cold at his Doors. The Souldiers of *Pilate* threw Dice on the Garment of the Son of God, as on the Blood which dropped from his Body: But they were Hangmen, and Miſcreants. Who would not trem-tremble at a Chriſtian, that among ſo many Images of the Suffering of the Son of God, without any regard of times,

times, of God, or Men, playes away the Blood, either of his Domesticks, whom he neglects, or of the Poor, whom he dispoiles? Take away these Solaces which are brought forth, as the Salamander in the Tears of Heaven.

Clemens Alexandrinus in his Book called the *Pedagogue*, well discovers that these Games of Cards and Dice, and such like were ill received into the Primitive Church: For he shews that such pastimes are often-times, as a Bubling, or overflow of Delights ill rectified, and an indigestion of evil Idleness.

If we must needs Game, to give satisfaction to others, we ought (at least) to take care, it be for some good purpose, that it be among our equals, and without Passion, little, and moderate, and for the avail of the Poor.

Before Game, practise purity of Intention; In Game, Modesty, Alacrity, and Fidelity; After Game, Discretion, and Silence.

Of Dancing.

SECTION IV.

FOr Dances, Balls, and Songs, that is true which is ſaid by the Holy Biſhop, and excellent Author, in his Introduction, that they are like Muſhromes, the beſt of which are worth nothing. Riot, Vanity, fooliſh Expenſes, Masks, good Cheer, Night, Youth, Love, Liberty, are as dangerous Counſellours of Wiſdom, as evil Inſtructers of Modeſty.

One may amidſt thoſe be Sanctified by Miracle, but we daily ſee many loſt by Infirmity: If we be more infirm, then miraculous, we ought to ſeek for that ſafety in flight from occaſions, which we cannot find in the ſtrength of our Mind.

The Fable tells, that the Butter-fly asked the Owl, how ſhe ſhould deal with the Fire, that had ſinged the tips of her Wings; and he adviſed her, not to

to come near, so much as to the Smoak thereof. With what Conscience can a Faithful Soul frequent Worldly Recreations, which have laid so many blemishes upon its purity. Must we stay till we be burnt before we go from the Fire? I wonder at those, who would Spiritualize Balls and Revellings, and accord them with frequent Communions; They would in conclusion fall upon the Industry of the Emperour *Adrian*, who laid *Adonis* in the Crib of JESUS. There must be so many circumstances of Intention, of Time, Place, Persons, and Manner, to season such Pleasures a right, that the absence from them would be much easier, then the use.

Of wanton Songs, and Comedies.

SECTION V.

IF you speak of wanton Songs, of the reading of naughty Books, of immodest Comedies and stage Playes,

your Conscience (which is the School-Mistress of the Soul) whispers you more of that, then perhaps you are willing to believe. Such Recreations serve as Harbingers to disorder, as Hands to Sensuality, as Tinder to Sin and scandal to Vertue. Evil, at that time enters into you, through all the Gates of the Senses, and issues not out again, but by the postern of Pennance, which is not alwayes open to our Indispositions. A young Soul is surprised therein, as in a Golden snare, and verily to personate a Sin, is not only to teach it, but Command it: For we live now in an Age, where to Know, and do Ill, have (as it were) no *Medium* to separate them, and if we be Vertuous, it often-times proceeds rather out of the Ignorance of Vice, then from precepts of Vertue, (sayes *Salvianus.*)

Of

Of Pleasure in Walking, and Runing.

SECTION VI.

REcreations the most Innocent are ever the most Commendable, as are those, which are taken in the Country, in the exercise of Body: For the Country life (sayes worthy *Columella*) is the Cousin-German of Wisdom. Take away the Comforts which are had in Churches, in matters of Justice, Learning, Arts, and Commerce, what are great Cities, but great Prisons; Men live there as Birds in Cages, They pester one another, and bedaub each other by a frequent and contagious Conversation. The turmoil of Affaires, the importunity of Visits, the sottish tyranny of Complements deceive them of the moity of their Life. In the Country, the Heavens, the Air, the Earth, the Waters, which Cityes de-

prive us of, are afforded us with farr more Freedom, There, all God's Creatures speak to us Face to Face, and tell us the Wonders of the Creator.

The Christians of the primitive Church made Hermitages of their Farmes, to found a retreat from Affaires of the World, and to hearken to the Hour of their last repose: but many now a dayes make of their Gardens, Temples for *Belphegor*, where no other Deities are adored, but the Belly, Riot, Game, and Impurity.

Many use Air-takings, and Barley-breaks, where they run not farr without stumbling: For they rather resemble the list of *Atalanta* and *Hippomenes*, then the race wherein St. *Paul* exhorts the Christians to run. There oft it is, where the Senses flattered with a thousand delightful Objects, put them into the Field, where the Blood is enflamed, the Tongue is unloosened, Concupiscence kindled, and where false Liberty many times teares off a piece of the Scarff, which hitherto vailed the Face of Modesty, and au-

audaciously now becomes a Portress to Wantonness. Such kind of Sacriledges, Dry up Years, bring disorder into Seasons, sterility into the Bowels of the Earth, and despair into our Miseries.

Of four conditions of Recreation.

SECTION VII.

YOur Recreation ought to have four remarkable Things; *Choice of Persons*, *Good Intention*, *Innocency*, *Moderation* *Choice of Persons*, by avoiding ill Company, as the most dangerous shelf of Life: For the Fellowship, and Society of Bad-men is like unto bundles of Thorns, which keep together to burn and crackle in the Fire. Your Amities should be Vertuous, Faithful, Dis-interessed, if you thence expect any Fruit. *Good Intention*: Such as is fit to mantain Health, and strength to serve the Soul: For a good Man, should find Merit in

Play, and Repast, as St. *Francis*, who rose in the Night, and Fed before a poor Hungry Fryer, to take from him the shame he had to Eat at an unusual Hour.

Innocency, for consideration must be used therein, least Nature be dissolved into a brutish Life, altogether unworthy of a generous Soul. Pack hence Gluttony, retchless Game, bold Scoffing, and Detraction, which is now a dayes very hard to de avoided.

The most ordinary Book in Companies of Men, is Man himself: You shall find very few who in this Age delight to talk of the New, or Old Testament, nay verily not so much as of the ancient Roman Consuls, or Ægyptian Pyramids, or of the antick Wars of *Cæsar*: Men study the Book of the Times, talk of Garbes, Habits, Countenances, Estates, Qualites, Affaires, Customes, and Alliances, and although they have no purpose to offend any, yet is it a matter very easie in so great a Variety of discourse to let many Words fall, which had been bet-

better to have been Silenced. It is a singular industry to make a good discourse slide into Conversation, whither it be upon Occasion, Question, Consequence, Narration, or Proposition, as the Reverend Father *Jaquinot* observes in his Address,

Moderation, since (as the wise Man sayes) as we must not excessively glut our selves with Hony: so ought we to take heed, that Recreations which are made to refresh the Mind, tend not by exorbitancy to Dissolution: You must observe what Time Place, and Persons require, and to find out your self in some Recreation, you must not go out of your self by profusion.

Of vicious Conversation, and first of the Impertinent.

SECTION VIII.

THe Hebrews say, Game, Anger Glass, and Conversation are the Win-

Windows of the Soul, which many times let it see more then it would. That Man is Wise, who makes use of Conversation as of a file to polish his mind, and ever to render it the more apt for its Functions.

Vicious Conversation, is drawn (as it were) to three Heads, to wit, The Impertinent, the Vain, the Malign, The Impertinent, as the clownish, the sottish, the troublesome, which happens to many through the want of Prudence, Fashion, and Civility.

Theophrastus, one of the quaintest Wits of Antiquity, relates some passages thereof, which he sayes he observed in his time, as Arguments of the weakness of Mens Judgments. Some (sayes he,) lay hold of one going upon an important business, to communicate with him (as they say) a matter of great weight, and when it is told, it is found to be a meer foppery. Others entreat a Traveller, who comes out of the Country, extremely weary, to walk with them. Others hale a Man out of a Ship upon disanking

ring; to entertain him with follies on the shoare. Others come to bear witness when the suit is determined, and puffing, and blowing, bring along with them the Phisitian to see one newly Deceased. Others boast they know the way well, and promise the rest to be their Guide; but presently wander and go astray, and protest they have lost their aimes. Others most grosly are inquisitive after businesses, and ask a General of an Army, whither he goes, and what his Plot is. Such also (sayes he,) are many times to be found so rustical, that admiring nothing (which is worthy of admiration in a civil Life,) stick upon the way to behold an Ox, as Men in a rapture, and in Company have no better manners, then to take their Dog by the muzzle, and say; *O! what a brave Dog is this, how well he keeps the House.* Such Conversation is able to vilifie a Man, and to take from him all the Estimation, he might acquire in his Profession.

Of

Of vain Conversation.

SECTION IX.

VAin Conversation is that of Babblers, Flatterers, Vain-glorious and such like. Thus Poor *Theophrastus*, fell (in my Opinion) into the hands of a Tatler, seing he so well Describes a Man, who with much Passion proclaimed the praises of his own Wife, and then told all he had Dreamed the Night before; Then what he had to Dinner, then, that he had an ill Stomach: From thence taking his flight. he Discourſed of the times and assured them that Men of this Age were much short of the Ancients. Afterward he said Corn was good Cheap; That there were many Forreigners in the City; That if it hapned to Rain, the Yeat would be Fruitful; That he had a Field to be Ploughed; That *Damippus* gave the greatest Wax-Light at an Offering; That there were so

so many Staires in such a piece of Building; and that he had Numbered them, and a thousand such like things. Such People (added this Author,) are more to be feared then a Feaver. He who desires to live at rest, should seldom keep them Company, *Horace* makes mention of one very like, who put him into a sweat that dropped down to his Heeles, and when he saw him so vexed, that he knew not which way to turn him. *I well see Sir* (sayes he) *that I trouble you*: But there is no Remedy, since I have met with you, it is but fit I wait upon you, for I thank God I have nothing else to do.

Flatterers are much more acceptable, though they are many times more Dangerous: For they will tell you all the World casts an Eye on you: That you are much esteemed, and that all the Town talkes of such a Business that succeeded well with you; That you have an excellent Wit, handsome Body, and good Grace, a dainty Garb; That any thing sits well upon

upon you, and that it seems when Nature had made you she brake the Mould, holding it impossible to Create such another. If you speak they enjoin all the World silence, then as Oracles they magnifie your Words: and if you jeere any one, they burst themselves with laughter to please you, and Deifie all your Imperfections. This is the meer Poison of Amities, and Hood-winking of Humane Life.

The Vain-glorious will ordinarly entertain you with their own Praises, and will have a thousand slight singularities in their Carriage, in their Apparel, their Speech, their Houses, their Train, to give notice thereby, they have some what transcendent in them above other Men. The forementioned Author, sayes he has observed those, who accounted it for a great Glory to have a *Moor* for a Lackey, the more to be noted, and if they Sacrificed an Ox, they set the Horns over their Gate to make the World take notice of their Sacrifice; and to conclude were so great Lovers

of

of themselves that they made Epitaphs even upon their Dogs, specifying their Age, their Countrey, their Qualities, and Conditions. These are Testimonies of a Soul Vain and Void of all manner of Humility.

Of mischievous Conversation.

SECTION X.

MIschievous Conversation is the worst of all, as that of the harsh, who render themselves unsociable in Company; That, of the Contradictions, who have for their Motto, *Yea*, and *No*, and are still upon Oppositions, even in Truths the most evident; That, of the Crafty, and Guileful, who seek to discover all the Secrets of others, whilst they hide themselves under a Mask of Dissimulation, and in a perpetual Labyrinth of Words, feigning to be Ignorant of all they Know, to know what they know not, to forget a Promise, To pretend

to

to wish them well, whom they woul
Deceive, and many such like Thing
That, of the Proud who contemne
and disdain all what themselves are no
That of the Cholerick, who are di
pleased upon every occasion; That o
Scoffers, Buffons, and Slanderers
who are Obscene, Bitter, and Offen
sive in all Occasions.

It would be a tedious Business fo
any Man to Examine all this particu
larly, and I should be glad to hav
unfolded all this in a Treatise of man
ners, and Passions, wherein I woul
hope to give my Reader contentmen
were it not that the design of thi
little Book diverted me.

It would be little to the Purpose, t
make so long a piece of it, and muc
better it is to conclude well, then en
large ill,

The Condition of good Conversation.

SECTION XI.

LET me in few Words tell you, that St. *Bernard*, St. *Thomas* and other learned Men are of Opinion, that in Converſation you ſhould be Affable, and Friendly, yet not over Familiar, nor too curious in other Mens matters, not Suſpitious, Light, Litigious, Diſcontented, Affected, Maiſterial, Captious, Exceptious, no Scoffer, no Anxious one, no Dotard; not Churliſh, Ceremonious, nor Talkative; not too Plyant, and Eaſie, not Cholerick, Jealous, Proud, nor Vain, as thoſe who through Vanity (which is only Rich in Fooleries) perpetually Idolatrize themſelves, as a Deity: But one muſt cary himſelf with great Diſcretion and Modeſty; he ſhould ſport without Debaſing, laugh without Burſting, take Recreation

on without Effeminacy, be constan
without Obstinacy, Prudent withou
Craft, Simple without Stupidity; often
he must dissemble ill, still advance
good, correct his own Faults by those
which are displeasing in others, eve
to bear away from the Garden of Grace
some Fruit into his House, and if any
Secret be there Learned, (which were
fit to be concealed,) to make of your
Heart a Sepulchre for it.

You shall find there are ordinarily
five Qualities, which render Conver-
sation Friendly.

The first, is an oblidging fashion,
which sweetly sowes good turns, whence
in time and place, we behold recom
penses to arise. This desire to do
good to all the World, is a Hook we
must continually keep in the Water.
For Men thereby are more advantagi
ously taken then Fishes; and such there
have been, who seasonably giving a
Glass of Water, have gained the prim
places in a Kingdom, as we know by
the History of *Thaumastus*, and King
Agrippa.

The

The second, an Affability joyned to a Grace, and sweetness of Behaviour, which has most Powerful charms over Souls, naturally inclined to Goodness. It is nothing to do well, if we do it not handsomely: A benefit bestowed with Frowns, is a flinty Loaf, not taken but out of necessity.

The third, an awakened, and warry Prudence, well to discern the Dispositions, Capacities, Manners, Humors, Affections, and Pretentions of those with whom we converse, and to adapt our proceedings to the temper of every one.

The fourth, Humility without Sottishness. or servile Baseness, ready to give way to Reason, and not to presume of proper Forces.

The fifth, whereof we have spoken heretofore, is, a discreet Patience to bear with Men, and occasions without disturbance, in such wise, that you do ever keep your Heart in a good state, yea even in unexpected, and difficult Accidents. Who well understands this mystery is worthy to command

mand over Men, Vertue having already placed him in a degree near unto Angels. It is a good rule for fair Converſation to propoſe to your ſelf ſome Perſons noted to be of an exact Converſation, for your imitation, ſo St. *Paul* the Apoſtle ſaies to the *Galathians* (according to the Greek Text) that he came to Hiſtorifie the great St. *Peter*: For he beheld him as an Hiſtorian ſhould a Monarch, whoſe proweſſes he is about to Writ, or as a Painter ſhould a Model, to draw out a Copy.

So St. *Augiſtine* ſent them to the Converſation of St. *Paulinus*, who deſired to profit in Vertue: *Vade in Campaniam, diſce Paulinum.* But the moſt effectual precept is to think how the Word Incarnate would converſe were he in our place; For then by his Examples we ſhould do that which *Joſeph* did in *Ægypt*, of whom the Scripture ſaid in Pſalm 104. (according to the Hebrew) that he hanged the Princes of *Pharaoh's* Court about his Heart.

Th

The Reverend Father *Gontery*, a Man of great Judgment, and like Vertue, has written a little Treatise of Conversation, wherein he descends farr into Particulars. He who will read it shall find Prudent Instructions.

Conclusion of the Diurnal.

SECTION XII.

IN the Evening before Rest you are to make Examen of Conscience, which is the little Consistory of the Soul (as *Philo* terms it,) where having given thanks to God, and invoked his Holy Grace, you must call your Thoughts, your Words, your Actions, your Defects, and Neglects to an Account, That you may see the gain, the loss, and reckonings of that day, so to advance Good, and correct Evil, remitting the one to Discretion, and the other to the Mercy of God.

Remember that which St. *Bernard*

ſpake, (as an Oracle) in his Book of the Interior Houſe, That one of the principal Mirrors to behold God in, is, *A reaſonable Soul which ſees it ſelf.* . There the Conſcience muſt be ſet in a Throne with a Scepter in its Hand, and all Paſſions and Imperfections at its Feet. There it ſhould take the Liberty to ſay unto you; *Wicked Servant, behold a day loſt! What ſluggiſhneſs at your upriſing? What negligence in your Labour? What Words, and little effect? To what purpoſe is this curious interrogation, and temerarious Judgment; theſe wandring Eyes, theſe ſtrayning Thoughts? Muſt you needs be offended for ſo ſmall a matter in ſuch an occaſion? Muſt you ſo freely ſpeak, and murmur at the Actions of another? Muſt you take Repaſt ſo ſenſually, and ſo greedily ſeek your eaſe in all kinds?* And ſo of the reſt. But if by the Grace of God you find ſome kind of Vertues, yet muſt you well examine, and ſift them, as the preſume which was placed before the Tabernacle, to preſent them before

before the Face of God, and to say for Conclusion with all Humility, what the Holy Man Father *Robert Southwel* did. My God I know what I have been (*to wit*,) most wicked; I know not what I am, since I am still uncertain of the State of Grace; I know not what I shall be, being every moment doubtful of my Salvation. God forgive me what I have been, correct what I am, direct what I shall be.

This done, say the Litanies, or some other vocal Prayers, happily to conclude the day with Acts of Contrition, of Faith, of Hope, of Prayer for the Living and the Dead.

Say here.

Light of immortal Spirits. Bright day which hast no Evening; Behold the World buried in the Darkness of Night, and this present Day concluded, wherein I see (as in a Compendious Table,) that my life shall have an End. My God what Benefits do I see on thy part, and what Ingrati-

tudes on mine! Preserve that in me, which is Thine, and wash away with the Precious Blood of thy Son, what is mine. Shelter me under the Wings of thy Protection, among so many Shades, Fantasies, and snares of the Father of Darkness, and grant, though mine Eyes be closed up in Sleep, my Heart may never be shut against thy Love.

Finally, fall a sleep upon some good Thought; that (according to the Prophet) your Night may be Illuminated with the Delights of God: and if it happen you be interrupted in your Sleep, supply it with Jaculatory Prayers, and Elevations of Heart, as anciently did the Just, called for this cause, *The Crickets of the Night.* By this meanes you will lead a life full of Honour, Repose, and satisfaction within your self, and you of every Day shall make a step towards Eternity. The marks which may among others, give you a good Hope of your Predestination, are twelve Principal.

1. A Faith lively, simple, and constant

ſtant. 2. Purity of Life, which ordinarly is exempt from grievous Sins. 3. Tribulation. 4. Clemency, Mercy. 5. Poverty of Spirit, diſengaged from the Earth. 6. Humility. 7. Charity towards your Neighbour. 8. Frequentation of the Sacraments of Confeſſion and Communion. 9. Affection to the Word of God. 10. Reſignation of Mind to the Will of our Soveraign Maſter. 11. Some notable Act of Heroick Vertue. 12. Devotion towards our Bleſſed Lady in Honour of whom you ſhall do well every Day to obſerve three Things. Firſt, to preſent unto Her an Oblation every Hour in the Day of an Ave, when at the ſtriking of the Clock you recal your Heart within it ſelf, Secondly, To practiſe ſome Mortification of Spirit, or Body out of a Motive of the Imitation of Her Vertues. Thirdly, To give ſome Almes either Spiritual, or Temporal in Her Honour.

You will find this Diurnal little in Bulk, and great in Efficacy, if to reliſh it well, you begin to practiſe it.

It contains many Things, which deſerve to be Meditated on at leaſure: For they are ſerious and ſage precepts ſelected from the choice of the Moral Doctrine of Holy Fathers: But if they ſeem ſhort, they are not therefore to be the leſs Valued: Remember the brave Workman *Myrmecides* imployed more time to make a Bee, then a ſilly Architect did to Build a Houſe.

FINIS.

PRAISE BE TO GOD.

A DAILY EXERCISE,

when you Riſe.

BEnedicta ſit ſancta, & individua Trinitas, nunc & ſemper & per infinita ſæcula ſæculorum, Amen. Pater, Ave, Credo, Confiteor, &c.

Prayer.

DOmine Deus Omnipotens qui ad Principium hujus diei nos pervenire feciſti, tua nos hodie ſalva Virtute, ut in hoc die ad nullum declinemus peccatum, ſed ſemper ad tuam Juſtitiam faciendam noſtra procedant eloquia, dirigantur cogationes, & opera. Per Chriſtum Dominum noſtrum. Amen.

To your Angel-Guardian.

ANgele Dei qui custos es mei, me tibi commissum pietate superna ferva, defende, guberna. Amen

In the beginning of Actions.

ACtiones nostras quæsumus Domine, aspirando præveni, & adjuvando prosequere, ut cuncta nostra oratio, & operatio à te semper incipiat & per te cæpta finiatur. Per Christum Dominum nostrum. Amen.

In the end of our Actions.

SUscipe, clementissime Deus precibus & meritis beatæ Mariæ semper Virginis, & omnium Sanctorum, & Sanctarum, officium servitutis: & si quid laude egimus, Propitius respice, & quod negligenter actum est, clementer ignosce. Qui in Trinitate perfecta vivis & regnas, Deus, per omnia sæcula sæculorum. Amen.

In

In the Evening.

TE lucis ante terminum,
Rerum Creator poscimus,
Ut solita clementia,
Sis præsul ad custodiam.
Procul recedant somnia,
Et noctium phantasmata,
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum,
Regnat cum sancto Spiritu.
Amen.

Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, & requiescamus in pace. Custodi nos domine ut pupillam oculi: Sub umbra alarum tuarum protege nos. Dignare Domine nocte ista, sine peccato nos custodire. Miserere nostri Domine, Miserere nostri: Fiat misericordia tua super nos, quemadmodum speravimus in te. Domine exaudi orationem meam, & clamor meus ad te veniat.

A Prayer:

VIsita quæsumus Domine habitationem istam, & omnes insidias inimici ab ea longè repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant, & benedictio tua sit super nos semper. Per Christum Dominum nostrum. Amen.

D E-

DEVOUT ASPIRATIONS

For the ACTIONS of the DAY.

In the Morning.

I Will pray unto thee in the Morning: In the Morning thou wilt hear my Prayer. *Psal.* 5.

Thou shalt enlighten me with the Rayes of thy Face, and the Wild Beasts of the Forrest (which are Passions) shall return into their Dens. *Psal.* 103.

My dayes are as the dayes of a Hireling, untill the day of Eternity rise over me, and that the shadows of the Night of this World are dispelled. *Job.* 7. and *Cant.* 4.

At the begining of a good Work.

It is written of me in the begining of thy Book, that I do thy Commandments; my God I will, for I bear thy Law engraven in the midst of my Heart. *Psal.* 40.

In good Inspirations

God hath opened the Ears of my Heart, and I will beware how I gainsay him. *Isa.* 50.

For Mass.

I will go, and I will see this great Vision *Exod.* 3.

O how lovely are thy Tabernacles, Lord God of Hosts. *Psal.* 84.

A Spiritual Lesson.

Speak O Lord for thy Servant harkneth. 1 *Kings* 3.

When you speak.

My Heart hath uttered a good Word, and I will tell my Works to the King, *Psal.* 45.

At Refection.

Thou openest thy Hand, and fillest every Creature with thy Blessing. *Psal.* 145.

In Prosperity.

Let my Tongue cleave to my palate, if I remember not thee in the beginning of all my Joy and Prosperities. *Psal.* 137.

In Adversity.

God mortifieth, and quickneth. 1 *Kings* 2.

If we have received Good from the Hands of God, why should we not receive Ill? *Job* 2.

Ought not Christ to have suffered

these

theſe things, and ſo to enter into his Glory? *Luc.* 24.

In the Affaires and Cares of the World.

Man paſſeth as a ſhadow, and he is troubled in Vain. *Pſal.* 38.

In Calumnies.

If I did pleaſe Men, I ſhould not be the Servant of God. *Gal.* 1.

In Praiſes.

Not to us, O Lord, not to us, but to thee be Glory given. *Pſal.* 115.

Againſt the Vain hopes of the World.

Lord in thy Holy City thou ſhalt reduce all the Vain Imaginations of Men to nothing, as the Dream of a Night. *Pſal.* 72.

Againſt Pride.

He that exalteth himſelf ſhall be humbled. *Luc.* 14.

Againſt

Against Covetousness.

It is a more Blessed thing to give, then to take. *Act.* 20.

Against Lust.

Know you not that your Bodies are the Members of Christ? 1 *Cor.c.*6.2.15.

Against Envy.

He who loveth not his Neighbour, dwelleth in Death. 1 *John*, 3.

Against Gluttony.

The Kingdom of Heaven, is neither Meat, nor Drink. *Rom.* 14.

Against Anger.

Learn of me, for I am humble and meek of Heart. *Matth.* 11.

Against

Against Sloth.

Curſed be he who doth the Work of God negligently. *Jer.* 48.

Rules of Faith.

Paſs not the limits which thy Fore-Fathers have ſet thee: *Proverb.* 12.

There is no other Author of the Knowledge of God, but God Himſelf, and neceſſarily we muſt learn of God what we are to believe of God, St. *Hilary* 1. *of the Trinity.*

God calls us not to Beatitude by difficult queſtions. It is enough we ſeek for him with ſimplicity of Heart to make profeſſion of his ſervice with ſincere Piety. *Idem.*

Many weighty conſiderations very juſtly hold me in the Boſom of the Catholick Church; The conſent of People, and Nations: The Authority of the Church it ſelf; which is riſen from Miricales, is nouriſhed by Hope, en-

encreased by Charity, and established by its Antiquity: The succession of Bishops, holds me in it, which beginning by the Sea and Authority of St. *Peter*, (unto whom God recommended the care of his Flock,) has maintained it self to this present. Lastly, the Name of Catholick holds me in it. St. *August. in his Book, de Utilitate credendi, & contra epist. Fundam.*

It is an extreme folly to dispute against Beliefs, generally received into the Church, St. *August. Epist.* 18.

Let us follow Generality, Antiquity, Consent: Let us hold what was held, throughout every where, and by all, so that it be Authorized by the Divine Law, and by the Traditions of the Catholick Church.

Not to know any thing beyond it, is to know all. *Vincent Lyrin. Against profane Novelties. Tertullian in his prescriptions.*

An Act of Faith.

O Lord I believe, aid my Incredulity. *Marc.* 9.

I know my Redeemer liveth. *Job.* 9.

An Act of Hope.

Altho' I should walk in the midst of the shadows of Death, I will not fear Evil, because (O my God(thou art with me P*sal.* 23.

With him I am in Tribulation, and I will Glorifie Him. P*sal.* 91.

An Act of Charity.

What have I to desire in Heaven, and what have I to ask of thee on Earth? My Flesh and my Heart fainteth, O the God of my Heart, and my portion for all Eternity. P*sal.* 73.

O my Soveraign Pastor feed me thy poor Supplyant with the ceaseless influence of thy Divinity. This I beg, this I desire with all my Heart, that thy fervent Love may penetrate me into the bottom of my Soul, and transform me wholly into thee, *Blosius.*

PRAYER

PRAYER for every DAY of the WEEK.

FOR SUNDAY.

To the Bleſſed Trinity.

1. TU Trinitatis unitas,
Orbem potenter qui regis,
Attende laudum cantica,
Quæ excubantes pſallimus.
Te mane laudum carmine,
Te deprecemur veſperè.
Te noſtra ſupplex gloria.
Per cuncta laudet ſæcula.
Tibi laus, tibi Gloria, tibi gratiarum actio in ſæcula ſempiterna, & benedictum nomen gloriæ tuæ ſanctum,

&

& laudabile, & superexaltatum in sæcula, ô beata Trinitas.

Vers. Benedicamus Patrem, & Filium, cum Sancto Spiritu.

Resp. Laudemus, & superexaltemus eum in sæcula.

Oremus.

OMnipotens sempiterne Deus, qui dedisti famulis tuis, in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, & in potentia majestatis adorare unitatem: Quæsumus & ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Dominum.

FOR MONDAY.

To the Holy Ghost.

2. VEni Creator Spiritus,
Mentes tuorum visita:
Imple superna gratia,
Quæ tu creasti pectora.

Qu

Qui Paracletus diceris,
Donum Dei altissimi:
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Dextræ, Dei & digitus:
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te prævio,
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Te utriusque Spiritum,
Credamus omni tempore.

Gloria Patri Domino,
Natoque qui à mortuis,
Surrexit, atque Paracleto,
In sæculorum sæcula. Amen.

A Prayer.

DEus qui corda fidelium ſancti Spiritus illuſtratione docuiſti: Da nobis in eodem ſpiritu recta ſapere, & de ejus ſemper conſolatione gaudere. Per Dominum noſtrum, &c. In unitate ejuſdem Spiritus Sancti.

FOR TUESDAY.

To the Holy Name of Jeſus.

3. JEſu noſtra redemptio
Amor & deſiderium:
Deus Creator omnium,
Homo in fine temporum;
Quæ Te vicit clementia
Ut ferres noſtra crimina,
Crudelem mortem patiens
Ut nos à morte tolleres!
Inferni clauſtra penetrans,
Tuos captivos redimens,
Victor triumpho nobili,
Ad dextram Patris reſidens.

Ipſa

Ipsa te cogat pietas,
Ut mala nostra superes
Parcendo, & voti compotes
Nos tuo vultu saties.
Tu esto nostrum gaudium
Qui es futurus præmium,
Sit nostra in te gloria,
Per cuncta semper sæcula. Amen.

Prayer.

DOmine Jesu Christe, qui dixisti, petite, & accipietis, quærite & invenietis, pulsate & operietur vobis; quæsumus da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, & opere diligamus, & à tua nunquam laude cessemus.

FOR WEDNESDAY.

To the Angels.

CUstodes hominum psallimus Angelos
Naturæ fragili, quos pater addidit

Cœ-

Cœlestis comites, insidiantibus,
Ne succumberet hostibus.

Nam quos corrueret proditor Angelus
Concessis meritò pulsus honoribus,
Ardens invidia, pellere nititur,
Quos cælo Deus advocat,

Huc custos igitur pervigil advola,
Avertens patria de tibi credita,
Tam morbos animi quam requiescere
Quicquid non sinit incolas.

Sanctæ sit Triadi laus pia jugiter
Cujus perpetuo numine machina
Triplex hæc regitur, cujus in omnia
Regnat gloria sæcula.

Prayer.

DEus, qui ineffabili providenti sanctos Angelos tuos ad nostra custodiam mittere dignaris, largire supplicibus tuis, & eorum semper protectione defendi, & æterna societate gaudere. Per dominum nostrum Jesum Christum, filium tuum, qui tecum vivit & regnat, &c.

FO

FOR THURSDAY.

To the Blessed Sacrament.

5. PAnge lingua glorioſi
Corporis myſterium,
Sanguiniſque pretioſi,
Quem in mundi pretium
Fructus ventris generoſi
Rex effudit gentium.
Nobis datus, nobis natus
Ex intacta virgine
Et in mundo converſatus
Sparſo verbi ſemine,
Sui moras incolatus
Miro clauſit ordine
In ſupremæ nocte cænæ
Recumbens cum fratribus:
Obſervata lege plenè
Cibis in legalibus
Cibum turbæ duodenæ
Se dat ſuis manibus.
Verbum Caro panem verum,
Verbum carnem efficit:
Fitque, ſanguis Chriſti merum

Et si sensus deficit:
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum,
Sensuum defectui.

Genitori, Genitoque
Laus, & jubilatio
Salus, honor virtus quoque
Sit & benedictio:
Procedenti, ab utroque
Compar sit laudatio. Amen.

Prayer.

DEus, qui nobis sub Sacrament mirabili passionis tuæ memoriam reliquisti, tribue quæsumus, ita nos co poris, & sanguinis tui sacra myster venerari, ut redemptionis tuæ fructu in nobis jugiter sentiamus. Qui viv & regnas in unitate spiritus sancti Deu per omnia sæcula sæculorum. Amen.

FO

FOR FRIDAY.

Of the Passion.

DOmine Jesu Christe, adoro te in Cruce pendentem, coronam spineam in capite portantem, deprecor te, ut me tua Crux liberet ab Angelo percutiente.

Pater noster. Ave Maria.

DOmine Jesu Christe, adoro te in cruce vulneratum, felle & aceto potatum: deprecor te, ut vulnera tua sint remedium animæ meæ. Amen.

Pater noster. Ave Maria.

DOmine Jesu Christe, propter illam amaritudinem, quam pro me miserrimo sustinuisti in cruce, maximè in illa hora quando nobilissima anima tua egressa est de benedicto corpore tuo: Deprecor te miserere a-

nimæ meæ in egreſſu ſuo, & perduc eam in vitam æternam. Amen.

Pater noſter. Ave Maria.

O Domine Jeſu Chriſte, adoro te in ſepulchro poſitum, Myrrha & aromatibus conditum: deprecor te, ut tua mors ſit vita mea. Amen.

Pater noſter. Ave Maria.

O Domine Jeſu Chriſte, adoro te deſcendentem ad inferos, & liberantem captivos: deprecor te, ne permittas me illuc introire, Amen.

Pater noſter. Ave Maria.

O Domine Jeſu Chriſte adoro te reſurgentem à mortuis, aſcendentem ad cælos, ſedentemque ad dextram Patris: Deprecor te ut illuc te ſequi & tibi preſentari merear. Amen.

Pate

Pater noster. Ave Maria.

O Domine Jesu Christe pastor bone: Justos conserva, peccatores justifica, omnibus fidelibus miserere, & propitius esto mihi peccatori. Amen.

Pater noster. Ave Maria.

FOR SATURDAY.

To the Conception of our Blessed Lady.

SAlve mundi domina
Cælorum regina:
Salve Virgo Virginum,
Stella Matutina
Salve plena Gratiæ,
Clara lux divina:
Mundi in auxilium
Domina festina.
Ab æterno Dominus,
Te præordinavit

Matrem Unigeniti
Verbi, quo creavit
Terram, pontum, æthera:
Te pulchram ornavit
Sibi sponsam, in qua
Adam non pecavit.

Vers. Elegit eam Deus, & prælegit eam.

Resp. In tabernaculo suo habitare fecit eam.

Vers. Domine exandi orationem meam.

Resp. Et clamor meus ad te veniat.

Prayer.

SAncta Maria, Regina cœlorum, mater Domini nostri Jesu Christi, & mundi Domina, quæ nullum derelinquis, & nullum despicis, respice me Domina clementer, oculo pietaris, & impetra mihi apud tuum dilectum filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam Conceptionem devoto affectu recolo, æternæ in futurum beatitudinis bravium capiam, ipso quem virgo peperisti donante Domino nostro

noſtro Jeſu Chriſto, qui cum Patre & ſancto ſpiritu vivit & regnat in Trinitate perfecta, Deus in ſæcula ſæculorum. Amen.

It will do well to ſay ſeven times, at ſeven ſundry Hours of the Day, theſe Prayers according to your Devotion, and conveniency.

FINIS.